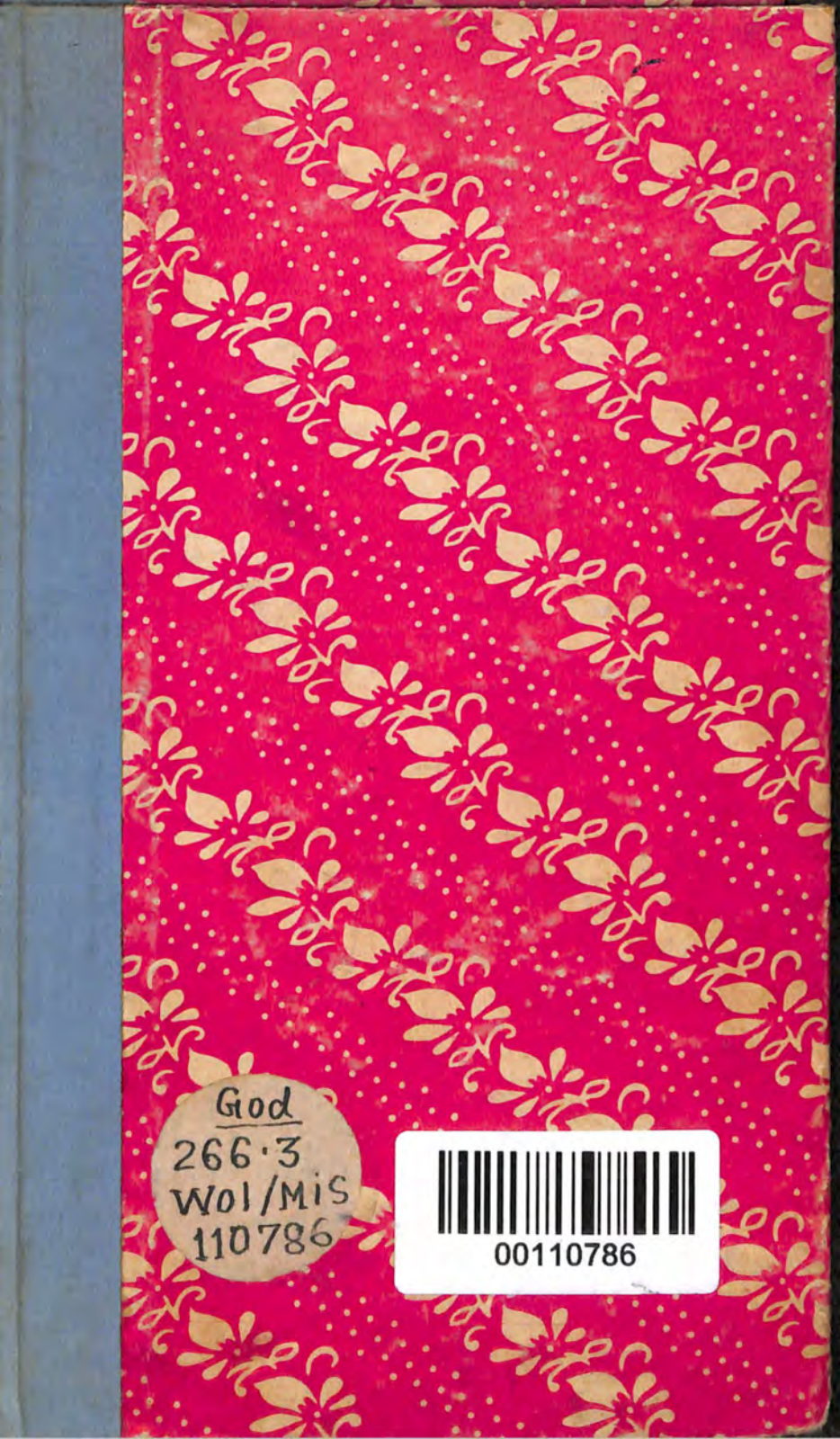
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MISSIONARY JOURNAL

AND

MEMOIR

OF THE

REV. JOSEPH WOLFF,

MISSIONARY TO THE JEWS:

COMPRISING HIS FIRST VISIT TO PALESTINE IN THE YEARS 1821 & 1822.

WRITTEN BY HIMSELF.

110786

EDITED AND REVISED

BY JOHN BAYFORD, ESQ., F.S.A.

Second Edition.

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PREFACE.

IN November, 1826, Mr. Wolff became the Missionary of the London Society for promoting Christianity amongst the Jews, and in the Nineteenth Annual Report of that Society, read at their Public Meeting on the 4th of May in the present year, the following statement is made, in reference to the Journals of Mr. Wolff:—

"Your Committee feel it also to be their duty "to add a few words respecting the publication "of the past Journals of Mr. Wolff, relating to "his missionary labours, from the time of his first "departure from England, to his recent return.

"The Committee are of opinion, and have con- "tended, that, under the circumstances of the case, "and the nature of their connection with Mr. "Wolff, the right of publishing those Journals, be- "longed exclusively to your Society. This right, "however, is not acknowledged by the parties "above-mentioned, to whom the Journals were ori- "ginally addressed, and who have now the actual

"possession of them. The Committee, therefore, "in order to discharge themselves from the re- "sponsibility, either direct or implied, of having "given their sanction to the publication of any "document not previously subjected to their inspec- "tion and revision, have had no alternative left "to them, but to resolve, that they do not hold "themselves responsible for the future publication "of any part of the contents of those Journals."

The Editor thus called upon, thinks it necessary to explain, that he published the first edition of the present volume upon his own responsibility, and without the interference of any one, at the expence, however, and for the benefit of the London Society: and that a second edition being called for, he offered to publish it, and to complete the publication of the remaining Journals, in the same manner as he had before published the first edition, and began the work accordingly. The Secretaries of the London Society, however, as Mr. Wolff was become the Missionary of the Society, assumed a right to interfere, and to direct the plan, and the details of the work; and the Editor, not choosing to admit of such an interference, declined proceeding further.

A question then arose as to the property of the

Journals generally, whether they belonged of right to the Society, to Mr. Wolff himself, or to the gentlemen who took the original charge and responsibility of the Mission, and the result is, that the Society failed in establishing its claim to the Journals. This matter being settled, the Editor lost no time in completing the second edition of his volume, which is a mere reprint of the first, with a few obvious and necessary corrections.

The remaining Journals up to the time of Mr. Wolff's return to England, in the Autumn of last year, are at press, under the direction of Mr. Henry Drummond, and they are so arranged, as to form a sequel to the present volume: and an extra number of copies will be printed, to enable those who have purchased the former edition, to complete their sets.

London, 20th June, 1827.

PREFACE

TO THE FIRST EDITION.

THE Missionary labours of Mr. Wolff have excited a very general interest. The account he gives of his many conversations with the Jews in different places, is curious and striking. He exhibits the Jewish character somewhat in a new light, in the relation he gives of their manners, their opinions, and their general habits of thinking. And he adds another testimony to this most important fact, that in the present day, Jews are every where found well disposed, freely to discuss, and candidly to investigate the truth of the Christian religion.

The Journals of Mr. Wolff have been published from time to time in the Jewish Expositor, as they reached this country. They appear worthy of being collected into a volume; and the Memoir of his former life, and of his conversion from Judaism, which, at the request of his friends, he wrote before he left England, naturally forms a preface to the Journal. In preparing them for the press, the

Editor has interfered but little with the original manuscripts, and no further than by the correction of the more striking errors in grammar and idiom, which indeed are very few, when it is considered that at his landing in England, Mr. Wolff was wholly unacquainted with the English language.

Considerable difficulty has attended the decyphering of many of the names, both of persons and of places: and the Editor fears he may have been less successful than he could have wished. He entreats the indulgence of the Reader where he has failed, either in this or in any other respect. But he trusts, that on the whole the account he now presents to the Public, of Mr. Wolff and of his missionary exertions, will not be found without interest.

London, April 29, 1824.

MEMOIR,

&c. &c.

NEAR Bamberg in Bavaria is a little village, called Weilersbach, which is inhabited by fifty Catholic, and fifteen Jewish families. I was born in this same village, in the year 1796. My father was the Rabbi of these Jews. My parents left this village within fifteen days after I was born, and came to Halle in Prussia, where my father exercised again the office of a Rabbi. I had a strict Jewish education: my father began to teach me all the Jewish ceremonies, when I was four years old; and told me, that all the Jews were expecting the Messiah, every day and every hour, that his advent could not be far off, and at that time we should dine on the great fish, called Leviathan. I believed all my father told me, and I considered Christians as worshippers of a cross of wood, and no better than idolaters. I began to read the Hebrew prayer-book when I was six years old, and recited it every day, without being able to understand its contents. My father sent me at this time to a public Christian school, to be in-

structed in German reading; but I had his express command never to be present when the schoolmaster began to speak on a religious subject; and my father, with this view, desired the schoolmaster to allow me to remain at home on those days which were fixed for explaining the Christian doctrine. The schoolmaster did so, and I continued to be an orthodox Jew.

When I was seven years old, I walked one day in my room, occupied in meditation; at the same time I thought about Christ Jesus, whom I considered as a bad man, and an enemy of the Jews. It occurred to my mind to become a Christian, but this purpose I disregarded after a few minutes, and I was as zealous a Jew as before.

When I was about seven years and a half old, my father left Halle, and came to a great village near Bamberg, as Rabbi amongst the Jews. I was at this time grown a bad boy, and I began to feel that I was a great sinner, and my conscience began to rebuke me, and I was in great distress as often as I committed a fault.—The Jews of that village were greater enemies of the Christians than the Jews in general are. My father instructed me at this time in the books of the Talmud; and every evening I was obliged to go to buy milk at a barber's, who was a Lutheran Christian. My mother ordered me to be present in the stable, while the barber's servant was milking, that I might inform, if the servant should put any thing into the milk-pail which the Jews are prohibited eating: for the Jews know, that nominal Chris-

tians deride in this manner the ceremonies and the law of the Jews. But being weary of staying so long in a stable, I went into the dwelling of the barber, and conversed with him about our Messiah, whom I expected every day, who would build again the temple of Jerusalem. The barber and his wife, who were true Christians, heard me with patience and compassion. Then he said to me, "O! my dear child! you do not know the true Messiah. Jesus Christ, whom your ancestors did crucify, was the true Messiah; but your ancestors always expected an earthly kingdom, and not a heavenly one; and therefore they killed him, as they did likewise the prophets, and if you would read without prejudice your own prophets, you would be convinced." I was eight years old. I was confounded when I heard them thus speak. Without being able at that time to read the prophets well, I believed what the barber told me, and said to myself, "It is true that the Jews have killed and persecuted the prophets, because my father himself told me so:—perhaps Jesus Christ was killed innocent."

Two days after my conversation with the barber, I went to the Lutheran clergyman of that village, and said to him, "I will become a Christian." The minister asked me, "How old are you?" I answered, "Eight years." He replied, "You are yet too young; return to me after a few years." I told nothing of these circumstances to my father, because I feared punishment. But he himself observed, that I was more unquiet, and much more thoughtful

than I ever was before. Some of my questions caused him to suspect me; and he said one day to my mother, while I was in the closet of the adjoining room, where I could hear it: "Alas! our son will not remain a Jew!"

When I was ten years old, my father went to another town; and when I was eleven, he sent me to a different place in Germany, under the direction of a rich Jewish lady, whose intention was to take care that I should be instructed in the Latin language, and in the knowledge of the Talmud, in order that I might one day become a Rabbi, and a physician to the Jews. I found in the house of that lady, several Jews who were deists, like the old Sadducees; who began to communicate their sentiments, that we are not obliged to observe the law of Moses, that all men, as well Jews as Christians, have the same moral principles, and that Moses was a great man, but a great impostor. I did not agree with them, especially with regard to the character of Moses;—but I began to disregard the ceremonies of the Jews, and to have doubts about the necessity of a revelation. My brother, who studied with me, had not any inclination to apply himself to the sciences, and therefore he hindered me every day when I would study, and it was impossible to make progress. I became for that reason so ill from sorrow, that I was obliged to return to my father's house; and not having any very good religious principles, my moral character began to fall. I sometimes lifted up mine eyes to heaven, but not with filial confidence, or child-like simplicity.

The Lord, therefore, ceased to send me down from heaven the dew of his grace! My father and mother observed something was amiss, and shed tears. I was only twelve years and a half old, and yet an insatiable ambition and vanity had taken possession of my heart.

After my health had been restored, I went to my uncle, who lives in Bamberg; and my father, who had been ill some years of a consumption, was obliged to resign his situation as Rabbi, and to return to his native place, called Weilersbach, where I myself was born. A Catholic in Bamberg taught me Latin, and universal history; but one day he began to speak about our future state, and said, "It is an impossible thing to be a moral man without *God*, without *Christ!*" he began to read the Gospel with me. I was so delighted, that when I returned to my uncle, I said, in the presence of all the Jews of that place, "I will embrace the Christian faith!" All the Jews, except my uncle, who was then indifferent, began to persecute me in such a manner, that I was obliged to fly. When I had travelled for a day without money, and did not know where I could obtain a night's lodging, I found in the field a shepherd, who invited me to sleep in his house. I accepted his offered kindness: and he returned with his sheep to the village, where I was kindly received by his whole poor family. He entreated me the next morning to accept money to carry me on in my journey to Frankfort. Without knowing any distinction between the Protestant and Catholic denominations, I wished only to be more instructed in the

knowledge of the Gospel, and to be baptized in the name of Christ; and to be enabled by studying the Latin and Greek languages, to become a future preacher of the Gospel. I went therefore to a Protestant professor at Frankfort, and told him my wish, and my intention. He said to me: "My dear friend, it is not necessary to become a Christian, because Christ was only a great man, such as our Luther; and you can even be a moral man without being a Christian, which is all that is necessary." I did not accord with his sentiments. He introduced me to some Jews who were true Sadducees, and my own heart was still divided. I gave the best part to the world, and the worst to our Lord, and sought Christ and his religion with but little earnestness. I loved human conversation too much, and therefore my morality began to sink again. And I very often wished that the principles of the Deist might be true; but I could never satisfy myself that they were so; and oftentimes involuntary tears ran from my eyes. I studied Latin, and Greek, and Hebrew, three months at Frankfort; and after that, I became ill, and was a month in a hospital, where I began to reflect about eternity, and resolved within myself to be different. I came away at the end of four months, and endeavoured to see my father again, but he was dead. I was at that time fourteen years old. I went from Weilersbach to Halle, where I had been educated, and I went to the Protestant Professor Knapp, teacher of divinity in the university. He said to me, "Do you know Christ? Jesus Christ is God

over all. If you do not believe this, you will commit a great sin by becoming a Christian." Therefore I said to him that I wished to be more instructed about Jesus Christ. I studied the Latin, Greek, and Hebrew amongst the Protestant pupils of the schools in Halle. I heard several opinions about Christ; but Professor Knapp was the only one who satisfied me.

The Jews in Halle began to persecute me in consequence of my sentiments, and my purpose to become a Christian. I decided, therefore, to go to another town. Professors Knapp and Niemeyr gave me a testimonial, which testified my good conduct and my diligence: and I went to Prague in Bohemia. Here I applied again to some of the Catholic clergymen; but they told me, they had been too often deceived by Jews, to confide in any of them again. I quitted Prague and went to Vienna for the first time, being fourteen years and a half old. From Vienna I went to Presburg in Hungary, and then returned to Vienna: when I arrived at Vienna the second time I had not a penny left. I one day walked dejected and sorrowful in the suburbs of Vienna; and I sighed and prayed to our Lord! A gentleman followed me without my having observed him, and tapped me on the shoulder. I turned about much frightened, and observed an officer of the Austrian army. The officer said: "Why are you so sorrowful?" I answered: "My dear Sir, I am a young man who wishes to be instructed in the Christian faith, and to find friends who will assist me that I may continue my studies, I came therefore

to Vienna, but I have found no one to aid me, and my money is now gone." The officer replied: "Have you any testimonies to your character with you?" I shewed him all my testimonials from the professors of Halle. He said to me, "If you will be my servant till you can find any clergyman who will take care of you, you may live with me, and I will give you twenty pence every day, and a ration of bread." Although I was not accustomed to be a servant I accepted the offer notwithstanding. His lady gave me the New Testament and the Prophets, I read them and prayed with great devotion to our Lord, that he would help me, so that I might be baptized, and become a faithful preacher of his Gospel. After I had been three days in the officer's house, he found me reading the Æneid of Virgil: he said to me, "Do you understand it?" I said, "A little." He examined me, and said afterwards, "My good son, I will not permit you any more to serve me, because the Lord has chosen you to be his servant: you can stay and live with me and my wife, till you find a good Christian who will assist you; because, as I am a poor soldier, you cannot always remain with me."

I continued with the officer for ten days, but I found nobody to give me the assistance I wanted: and I left Vienna at the end of three weeks with the intention of going to Munich in Bavaria. I passed a large and rich cloister of monks in Austria, and entered into it, because I had once read in a romance, that a cloister was a place where good Christians assemble to sing hymns to Christ Jesus. I

went to the abbot of this convent, and said to him; "Will you permit me to abide amongst you, and baptize me in Christ's name, and teach me divinity that I may become a clergyman?" I shewed him my testimonials, and the abbot and another who were very kind and Christian men answered me thus: "By the law of the Austrian empire, we are not allowed to baptize a Jew, without the permission of his parents, if he is not eighteen years of age. If you will stay here three years and a half till you attain that age, we are ready to take you, because we very much respect the testimonials of Professors Knapp and Niemeyr; they are Protestants, but notwithstanding, true and good Christians: you will here have time to read the Gospel again, and to comfort yourself more and more with the light of Christianity."

When I had been four days in the convent, I observed that the monks disapproved of the abbot's kind resolution of receiving me, and they began to persecute me, saying, "We will have no foreigners in our convent, and especially no Jew: you can remain a Jew." Under these circumstances I could stay no longer in the convent, and left it in six weeks, and came to Munich, where I found a Catholic priest, who was the first who began to show me the distinction between the Protestant and Catholic religion; he gave me to read, not only the Bible, but likewise the works of the very enlightened Bossuet and Fenelon, and also some works of unconverted Protestants. I found in the works of Bossuet, Fenelon, and Sailer, true Catholic princi-

ples, which are entirely opposed to the abuses which are practised in Rome! I began to consider Augustin, Polycarp, Jerome, Bernard, as fruits of the tree of grace. I saw, on the contrary, in the works of the Protestants which I read at that time in Munich, infidelity and blasphemies against Christ, and I began to judge of the spirit of Protestantism by these few works. I had not seen at that time the works of the most enlightened Storr, Milner, Scott, Melancthon, and Luther: I must likewise sincerely confess, that my soul was not yet prepared in a true way to embrace the grace of Christianity. I read at the same time some books which influenced my imagination, viz. the works of our German poets, Schiller, Wieland, Goethe, and Kotzebue, together with the truly spiritual works of Stolberg. But I entered not yet into the recesses of my heart to speak with Christ as with my friend! I had *opinions* of Christ, and only a speculative faith! The Lord, therefore, who watches his sanctuary, and who loved me more than I loved him, prevented my being then baptized. A Jew, when truly called to the Christian faith, reads not such worldly books.

I left Munich and came to W. and I can freely assert that I found only two old women in that city who were true Christians. I came to one of the most learned men of that city, who conversed with me about religion, and said he had a great respect for the Christian religion, because it was the true natural religion; but that he thought the religion of the Hindoos in certain points more perfect than

Christ's religion, for they consider the beasts and the flowers as their brethren. Another of their learned men said, "If you believe a revelation which passes the human understanding, I would counsel you to embrace the Catholic faith: but when you are a naturalist as I am, I counsel you to embrace our Protestant religion, because Protestantism corresponds to the human nature."

After I had been four months in W. giving lessons in Hebrew, I departed for Switzerland and came to Soleure, where an ex-Jesuit began to teach me not the Gospel, but a little Catechism, which I was obliged to learn by heart. I lodged in the house of a citizen, where I likewise boarded. We dined together, and before we sat down, the master of the house and his wife turned their faces to an image of the Virgin Mary and Christ, in order to ask a blessing. I turned my face to the window. The wife said to me, pointing with the finger to the image of Christ, "Mr. Wolf, our Lord is not at the window; he is there." I considered this as idolatrous, and said with anger, "Our Lord is at the window and every where; and this is not our Lord, it is only a piece of wood." The master of the lodging, and his wife then accused me to the ex-Jesuit, and he commanded me to ask pardon for the scandal which I had given. I would not, and therefore left Soleure; and three weeks afterwards I arrived a second time in Prague, where I heard a Franciscan monk preach the gospel of Christ, and not popery and superstition: I went to him after he had finished his sermon, and he introduced me to the

Vicar-General of the Archbishop of Prague. This venerable Vicar-General recommended me to the care of an abbot of a Benedictine convent in Prague; and a monk of this convent read with me the Prophets, the Gospel, and the most spiritual works of Catholic authors, viz. Stolberg's, Sailer's, Schwarzhueber's, Thomas a Kempis, and Augustin's; and after six weeks I was baptized in the name of Christ, being seventeen years old at my baptism. They advised me to go to Vienna, and study philosophy and the oriental dialects. I did so; but the want of sustenance, and being obliged to give lessons, hindered my improving in philosophical learning and languages as I wished.

I must now mention something which had considerable influence on my future conduct. I sought, when I arrived at Vienna, some good Catholic Christians, and especially a pious confessor. I heard a good deal of Friedrich Schlegel, who is one of the most learned men and excellent poets in Germany: he was once a Protestant Christian only in name; for his religion was formed upon the model of the ancient Greeks and Romans. His lady was the daughter of the famous Jew called M. Mendelsohn of Berlin, and both became Catholics by persuasion. I introduced myself to them, and was kindly received: his lady is indeed a true Christian, and inherits the talents of her father. She and her husband recommended me to their confessor called Pater Hofbauer. If the Lord our God had not watched over me, I should now have been entirely initiated into the abominable system of Jesuitism;

and indeed I was too much the dupe of it. I did not then discern the sophistry of the system. But by the grace of God I saw it after my departure from Rome, through experience of its deformity. It is well perhaps that I here give the character of P. Hofbauer. Pope Ganganelli abolished the Jesuits, and died soon after that noble decision. The popes after him lamented it, and considered the loss of the Jesuits as the loss of their best soldiers; they purposed therefore again to re-establish this order; but as they could not yet do it openly, Alfonso Maria Liguori, Bishop of Agatha in the kingdom of Naples, established a new religious order, and gave to it the name, Congregatio Sanctissimi Redemptoris, the statutes and manners of it being precisely those of the Jesuits. Their common habit is a black rough garment, to which a long chaplet of the Virgin Mary is attached. Their shoes are without buckles, and hats large, but whilst engaged in a mission, they use any sort of dress. And Bishop Liguori, by his zeal and eloquence, and feigned holiness, and pretended miracles, brought many young men to embrace his new order. P. Hofbauer came from Vienna to Rome: when the order was sanctioned by Benedict XIV., he was incorporated with it, and afterwards sent by Pius VI. as Vicar-General to Germany and Poland, and thence he went to several places in Germany. When Hofbauer came to the diocese of Constance, he petitioned Baron Wessenberg to give him a place as confessor: Baron W. made him confessor of a nunnery in his

diocese; but when he began to engage young men as noviciates for his religious order, without permission of the baron or of the government, and to propagate the doctrine of worshipping the Virgin Mary, and to distribute amongst the people miraculous images and scapularies according to the commandment of Liguori, and likewise a work of Liguori, entitled, Visitationes beatæ Virginis Mariæ, an idolatrous book, Wessenberg expelled him from that country; and he departed with the noviciates he had engaged, and came to Warsaw, from whence he was again expelled in the year 1806 by the French, and every member of his convent ordered to return to his own country. P. Hofbauer with another proceeded to Vienna, but the other subjects of his order went to the Valais, in Switzerland. When the police of Stettin asked a lay-brother of that order, from what country are you? he answered, I am *from* the Valais: the police understood that he was born there, and was deceived by this Jesuitism. I discovered all this after my banishment from Rome, when I entered in their convent in Swizerland. This same lay-brother is considered as a saint by his religious brethren.

While Hofbauer was my spiritual guide, one of his fraternity told me that Hofbauer was Vicar-General of a Missionary order; I replied with joy, that it was always my intention to become a Missionary, and requested to be incorporated as one in the Society; but they said, they had not then a convent; but they expected to obtain one in Swizer-

land. I saw a young lady of nineteen years, come every day to this man; she seemed to possess great piety, and desired to enter into a convent.

A Bohemian baron, who was a great bigot, began at this time to persecute me, because he thought I had embraced some Protestant doctrines; and once when I spoke of Ganganelli with respect, Hofbauer was very angry, and said to me, 'You are full of Lutheran notions.' I began to read the works of F. Schlegel, which he published after his turning to the Roman church; the Roman church is there represented as I never saw it before; so that it was neither like the church of Christ, nor like that of Rome, as it now is, nor as it is described by Bossuet and Fenelon: it is the delineation of a religion, partly poetical, and partly philosophical, in which are introduced the mythology of the old Greeks, and the more modern superstition of the Hindoos. He is a Pagano-Christian. Schlegel considers the crusades as the most noble and holy undertaking of mankind, and as the triumph of Christianity; and he stops with pleasure to dilate on the destruction of those who fell by the sword of nominal Christian crusaders; he defends Charles the Fifth, and Philip the Second; and he calls the Virgin Mary the queen of the heavens.

The public sermons of P. Hofbauer seemed to me to be according to the Gospel, but he distributed at the same time scapularies and chaplets, and the work, Visitationes beatæ Virginis Mariæ; and I heard both Hofbauer and Schlegel speak more of the authority of the pope than of Christ, but I ex-

cused it as a respect due to a bishop of Christ. In short, I was not able to refute the wonderful sophistry of Schlegel. I remained a year and a half in Vienna, and I undertook a journey during the vacation into Hungary, where I had a recommendation to a Catholic Archbishop. He was a pleasant man, and had some Scriptural knowledge, but I can protest that the name of Christ, and the Bible, are unknown to the Catholic people of Hungary, which accounts for the great number of robbers and murderers in that country. The worship of images has taken place of the worship of Christ, though in some places in Hungary religious worship is altogether forgotten. I found in Erlan, a town of Hungary, a Jewish boy six years of age, in a house, called the house of converts. I asked how this little Jew came there? They answered me, He was taken from his parents by force, at the express command of the Bishop. When I heard this I became indignant, especially when I observed the sorrow of the poor child, who was forced to worship images and not Christ, instead of Jehovah, the God of Abraham, Isaac, and Jacob! I returned to Vienna after an absence of six weeks. Being unable to reconcile these abuses with the spirit of the Catholic religion, as it is represented by the most enlightened Count Stolberg, who is the Fenelon of the German Catholics, I wrote to him, and entreated him to permit me to come to him; he replied, that he, as well as his lady and his children, would receive me with brotherly kindness. With the money which I gained by my lessons, and with

the assistance which the Archbishop of Vienna afforded me, I was enabled to take a place in the coach to Landshut, where I gave a public lecture on the Hebrew language, and I obtained so much by it, that I had sufficient to bring me to the palace of Count Stolberg, in Westphalia.

As I passed from Vienna to Westphalia, I found true Christians as well amongst Catholics, as amongst Protestants. I was astonished when I arrived at Count Stolberg's, and saw that great man: he and his lady, and fifteen children were examples of true humility and piety. He read with me the New Testament in the original text; he himself and his wife spoke with me of the power of Christ, and of his resurrection—of his humility and love to his elected people; and he said to me very often, "I feel great concern and love for you, and for your brethren the children of Abraham." He spoke with horror both of the inquisition and the crusades, and considered both as abominable. He considered John Huss a martyr, and spoke of Luther with great regard. It was his intention, I should remain in his house some years; and I also desired and intended it, because I found myself very happy in the company of this great man. But it was not the will of God that I should remain longer than three months, in the house of this great man. When Napoleon returned from Elba to France, Count Stolberg and his family were in great distress, because he was always an adversary of that tyrant, and wrote continually against him; and being so near France he was in danger, and deter-

mined to go to Holstein to his brother, to place himself and children in security. I left his house with tears, because he was my true friend, and believing his system to be the true spirit of the Roman church, and that it accords with the system of Catholicism in all ages, I continued a true follower of the Roman church; and when, after my departure from Count Stolberg, I stopped sometimes with learned men of the Protestant denomination, I defended with great fire the Roman church; and when they said, "The Catholics believe the infallibility of the Pope, and command the worship of images," I denied it, and declared that Count Stolberg had taught me the true spirit of Catholicism, which was nothing else than the true doctrine of the Gospel. They replied, "Stolberg is a good Christian, but he has formed for himself his own Catholicism, which is different from that of Rome; go to Rome and you will be convinced."

I experienced at this time the almighty hand of Providence. Count Stolberg gave me, when I left him, twenty-eight guineas for my journey; I sent to my mother the greatest part of it, and when I came to T. I had no means of living. I hired a lodging, and promised to pay every month. When the last day of the month arrived, I did not know how to pay, and I kneeled down and prayed to our Lord Jesus Christ, that he would assist me to be able to pay. I had scarcely finished my prayer, when I received a letter from Charles Dalberg, Grand Duke of Frankfort, and Archbishop of Ratisbon, and I found enclosed in the letter two

guineas, which was four times as much as I wanted. He wrote me word that he was ready to send me every month the same sum, as I was recommended to him by professor Klein, of Ratisbon. At this time, I one day heard as a stranger, a public lecture of a Protestant professor about the Catholic system, in which he asserted that the Catholic church prefers the Vulgate to the original text, and that she teaches the worship of saints, and works of supererogation, and indulgences. I resolved, therefore, to go to Rome, because Protestants said to me, "If you should manifest your sentiments there, the inquisition would excommunicate, and perhaps burn you." Having been already recommended by the Pope's ambassador in Vienna to the Cardinal Litta, in order to permit me to enter the Propaganda, I passed Basle, in Switzerland, where I stopped two weeks with Madame Krudener, and other Protestant Christians, whom I found equal to Count Stolberg in love, and in true faith towards Christ our Redeemer. I heard them sing hymns, and sigh to be united more and more with Christ, and I found both Catholics and Protestants in Berne of the same spirit. Madame Krudener said to me, 'The Gospel must be always your holy guide, the cross of Christ must educate you, you must banish from your mind every uncharitable spirit. The lion of Judah will soon appear amongst his elect who have heard his voice.' A Protestant priest presented me a small edition of an Hebrew Bible.

When I arrived at Freybourg, in Switzerland, I found there an Egyptian darkness amongst the

Catholics; and a spirit of ignorance and intolerance similar to what I had found in Hungary. A Catholic priest took away by force my Hebrew Bible, because he observed that it was printed in a Protestant town, and therefore was, in his view, heretical. In this town I found only one Catholic priest, named Girard, who was enlightened by the Spirit of Christ; and he was persecuted by the whole city, and considered and despised as a heretic.

I continued my journey, and arrived in Vevay, where I found enlightened Protestant Christians, and amongst others, Lieutenant Colonel G. A Protestant clergyman made me a present of another Hebrew Bible, and persuaded me to stay with him eight days. At the distance of nine miles from Vevay, I found two English ladies who were true Christians, and recommended me to go to England; but I said, I will go to Rome, and see what my Pope believes. They replied, We fear you will be there in a great danger, because your sentiments are not according to the popish system. I laughed and said, I shall see whether it is true or not. From thence I went to the Valais, in Switzerland, which is inhabited by Catholics, who were as ignorant as those at Freybourg; but I saw there a very joyful scene. A simple Catholic peasant disputed as follows with a Catholic priest:—

Catholic Priest. The church permits not the people to read the holy Scriptures.

Peasant. I read them, and have been edified very much; a peasant is also a man, and has received an understanding from God as well as a priest; and

the Bible, as the word of God, is open to all mankind. You priests intend only to keep us in ignorance, but the time of ignorance is passed.—He said all this with a holy and ardent zeal! I myself defended him against the priest, and the priest could not answer, and was confounded and ashamed.

I had a recommendation to the Superior of a Jesuit convent in the Valais. The Superior received me with great kindness, and intreated me to stay some days with them; the members of his convent are all very gentle, and have a pleasing external appearance. The Superior seemed to me to possess more Scriptural knowledge than any I had met with, and he wrote several verses of exhortation, and encouragement from Scripture in my remembrance-book.

An awful silence is observed the whole day in the convent. I there read the Catechism of Melchior Canisius; he was the first who introduced the Pope in the Catechism. This is the most abominable book I ever read! I asked one of them, "What is every Jesuit obliged to do?" He answered, "To renounce his own will, and to render a blind obedience to the Superior, whose will he is to consider as the will of Almighty God, who speaks to him always by the mouth of his superior."

I continued my journey after I left the convent, whose character seemed to me so enigmatical. I stopped in Milan eight days, where an Italian lord gave me a letter for Cardinal Vidoni in Rome. I found some Catholic professors in Milan, who were true worshippers of Christ; they said to me, "They

vend in Rome Christ and his Gospel, but only the Pope is worshipped. You must not go to Rome, because they will put you in prison." I said, "I will satisfy myself about it with my own eyes."

I was introduced to the professors of the university at Milan, and I travelled from thence to Novara, in Piedmont, where I had a letter for a nun of a convent. She and all her devout sisters received me with great kindness, and showed me great hospitality. I remained three days at Novara, where I received a recommendation to Cardinal Cacciapiati, and went to Turin. I was so much imposed upon by the landlords in Italy, that I had no more than a penny left when I arrived in Turin. Having recommendations from the foreign ambassadors at Berne to those at Turin and Rome, I went to Count Truchsesz, Prussian ambassador at Turin, and gave him the letter, and said to him, That I should write to my benefactor Duke Dalberg, to solicit some more money, but I did not know where to stay at Turin, till I received it. He said to me, You need not write for money, you may stay with me and my lady eight or ten days, and I will show you the most remarkable things in this city, and will introduce you to the other ambassadors and some learned men, and after that I will give you as much as you want for your journey to Rome.

I observed the church of Christ among the Waldenses in the valley of Piedmont. Count T. gave me eight guineas. Mr. David Baillie of London, who understood German, was at Turin, and finding me in the house of the Russian ambassador,

invited me to accompany him in his journey to Genoa at his expence. By the kindness of that gentleman, I saved my money till my arrival in Genoa, where I was recommended to the Prussian consul, who took a passage for me in a ship for Civita Vecchia; but the wind being contrary, we anchored for more than fourteen days, at a town twelve miles from Genoa. This was an occasion of sorrow, because all things were very dear, and my money diminished from day to day. I could not yet speak Italian, and no one in the ship spoke French. I observed a Dominican monk from Spain, and conversed with him in Latin. I told him that I wished not to lose so much time in so miserable a port. The Dominican replied, "Patience is a Christian virtue, and we cannot be true followers of Christ without the possession of this virtue, because it proves a want of faith." I was, from this time, always in his company, and liked him as a father; he seemed to lose himself in continual meditation on the suffering Redeemer, and united to his religion a humanity which I seldom found amongst other monks The contrary wind arose as soon as we arrived at Leghorn, and I landed with the intention of undertaking the journey from thence to Rome on foot, because I feared I should not have enough to pay the captain, if I continued my journey by sea. By the time I had walked a quarter of a mile, I was unable to proceed on account of the heat. In the time of necessity men learn to call upon the Watchman of Israel. The reason is this, they perceive no help on the right hand nor on the left; but above they can

see a Father of mercy who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains, and who giveth to the beast his food, and to the young ravens which cry. He who has a heart renewed by the grace of God, who is able to cry, Abba, Father, looks to that Redeemer who died for us, considers the lilies of the field how they grow, and then he begins to knock at the door of mercy; and often God is pleased to open it.

I kneeled down and prayed, perhaps two minutes, when a coach came up, containing three gentlemen. I asked the coachman whether he had a place for me, and could convey me for a small reward to Florence. He said, he would convey me for half a guinea. I agreed, and I accompanied the other gentlemen, amongst whom was a sea-officer of the kingdom of Piedmont, who understood a little German, and talked French very well. The sea-officer asked me where I intended to go. I answered, To Rome, to enter the Propaganda, for the improvement of my understanding, and to become a Missionary. He asked, why I did not agree with the coachman to convey me to Rome, as he would pay the landlord for my dinner, and bring me to Rome for four guineas. I replied, Because I have only three guineas and a half. The sea-officer offered to lend me two guineas, if I would promise to return him the money when we arrived at Rome. I promised him to do it, having confidence in God's fatherly providence, that on my arrival at Rome, he would supply me with the means to satisfy this generous sea-officer. I con-

tinued my journey to Rome, and when I passed Siena, a town of Tuscany, I went to see a house which was once the habitation of a Christian lady called Catharine of Siena, whose spiritual works I had read in the German translation; she spoke with great freedom against the pomp of the Pope, and his Cardinals and Bishops. At length I arrived at the gates of Rome, where I saw the cross of Christ, upon which is painted the key of St. Peter with the inscription '*Pax*,' the arms of the pope, placed near the town gates. I was much surprised. On my arrival in Rome, I found by accident, Messrs. T. and I. H. two truly converted Jews, painters from Germany; we knew each other by report, and they paid for me to the sea-officer the two guineas I had borrowed. They introduced me to a respectable Roman priest, who conducted me to Cardinal Litta. The Prussian, Bavarian, Russian, and Dutch ambassadors to whom I was introduced, recommended me likewise to Cardinal Litta, who is the most respectable and learned of all the Cardinals, and the prefect of the Propaganda. He promised me to speak to the Pope, that I might enter into one of the colleges at Rome, as a member of the Propaganda, till the college of Propaganda, which had been destroyed by the French, should be re-opened. The first month after my arrival in Rome, before I entered the seminary called Seminario Pontifico, and before I attended the public lectures, was very pleasant. I formed an acquaintance with some Christian clergymen and prelates, and also with many pious painters and sculptors.

I saw, before I entered the Seminario Romano, the chief works of Raphael and Michael Angelo; I considered the place in the amphitheatre, where Ignatius the martyr was the food of beasts, for Christ's sake; and where so many other Christians became, as Milner says, God's wheat ground by the teeth of wild beasts; and I gazed with much astonishment upon the ruins of ancient Rome. I saw Pius VII. before I was introduced to him, in the church of St. Maria Maggiore: he appeared to be a man of deep piety, humility, and devotion. I read every evening the Prophets, with the before-mentioned German artists.

The Prince of Gotha, and Monsieur Testa, Secretary of the Pope, spoke of me to Pius VII., and on the 9th August, 1816, I was introduced to him; he received me not as a king his subject, but as a father receives his son, and he said to me, that he had given orders to the prefect of the German college to pay the Seminario Romano for my board, that I might stay there till the Propaganda was re-established.

I entered the Seminario Romano the 5th of September, 1816, being twenty years of age. I received a long violet blue garment, and a triangular hat like the other pupils of that college. At this time the vacations of the schools took place, which continued till the month of November: and I found not so much edification in the Seminario Romano, as in the shops of the German artists. The Seminario has, besides the master and vice-master, a prefect also, who was a priest like the former, but a man of no

talent. He accompanies the pupils every day in their walks, and when they assist any Bishop or Cardinal, or the Pope, in any ceremony. He calls the pupils every day for the rosary prayer, and closes the door of the pupils' room in the evening, and calls them up in the morning. This is his whole duty; he receives for it two crowns per month, and his board. When the prefect opens the door, and awakes the pupils, one of them is obliged to recite the Litany of the Virgin Mary, and they are all obliged to cry, "Ora pro nobis," which they do mechanically, and without devotion! After that, they go into the private chapel, and read a meditation taken from the book of the Jesuit Segneri, which contains some good things, together with Mohammedan notions and *abominable* superstitions. The description of hell and paradise here given, is the same I read once in a superstitious Rabbinical book, and in a surah of the Koran! After meditation they go to hear mass in another private chapel, and then breakfast; and in the days when public lectures are given, they are obliged to walk eight or nine hours. In the first month of my stay in that seminary, I went with the others to see the canonization of Alfonsio Maria Liguori by Pius VII., and I considered the canonization not as a *beatification* and *sanctification,* but only as a representation, or a description of the grace of God working in the individual; but I found afterwards, that my idea was not according to the Romish system. In Rome, they divide the canonization into two acts, calling the first act *Beatificazione,* and the second *Sancti-*

ficazione: both acts cost the family of the saint a great price. The words *beatificazione* and *sanctificazione* correspond entirely to the Latin words, *beatum facere,* and *sanctum facere aliquem.* But how can I believe that a Pope can make saints, since Rome herself confesses that Popes may burn in hell?

In November, the Exercitia Spiritualia (which always precede the public lectures, and every solemn festival) began; a strange clergyman, or some monk, is invited at such a time to preach to the pupils concerning their duty. The pupils of the college are obliged to observe a strict silence two days, and are ordered to meditate, and to go every day three times into the chapel, to hear the sermons or exhortations of the missionary. The act begins with holy song, "Veni, Sancte Spiritus, reple tuorum corda fidelium, et tui amoris ignem in eis accende, emitte spiritum tuum et creabuntur, et renovabis faciem terræ." I sometimes, but not often, heard sermons very fine, and according to the gospel, especially when Prince Odeschalchi, the Stolberg of Rome, preached to us in the seminary. He unites the zeal of Elias and true Christianity, with great worldly possessions; and adds to an unquestionable zeal and love for the gospel, the character of a man of learning and philosophy.

After the spiritual exercises, the school was opened; and the Professor of Scholastic Divinity began to dictate "de Tractatu Gratiæ," which we were obliged to write. In his preface to the subject, he uttered the following sentence, "The subject of grace being

a difficult point, I exhort you at first not to think about it too much; but only to take the infallible authority of the Popes and of the Councils for the rule of faith; and we must believe St. Augustine upon that point, no further than as his sentiments accord with some bull of the Pope, because Pius V. condemned every one in his bull, if he asserted that the authority of St. Augustin upon the point of grace, was equal to the Pope's authority." After the first hour was passed, I said to the Professor in the presence of all the other priests, "You speak here about the authority of the Pope in such a manner that I suppose you believe, and command others to believe, the infallibility of the Popes!" He replied, "They believe in Rome indeed, that the Pope is infallible, but they do not believe it in France." I answered, "The Catholics in Germany do not believe it!" When I spoke thus, all the priests present arose against me, and said, "If you would stay longer in Rome, you *must* believe it: wretched wicked man! do not you believe the infallibility of the Pope?" I rejoined angrily, "I believe not the infallibility of the Pope." And when I had said this, I left the lecture-room, and went to the Cardinal Litta, and told him that I had had a dispute about the Pope's infallibility, and that I did not believe it. The Cardinal said to me with great kindness and softness, "You must not dispute about this subject till you have finished your studies. You will be persuaded of the Pope's infallibility when you have heard the reasons." For a long time I obeyed the Cardinal's injunction; but when I heard

them one day call the Pope *God*, and heard this title defended by the most learned men of Rome, who told me that he merits such a title, because he has power not only upon the earth, but likewise over Purgatory, and in heaven, and because whatever the Pope absolves in the earth, is absolved in heaven, and that they call the Pope *God upon earth* on account of his power to sanctify and to beatify—when I heard such arguments as these, I understood Paul's words, "He as God sitteth in the temple of God, shewing himself that he is God:" and I could no longer abstain from protesting against such an idolatrous opinion, and exclaimed: "The Pope is a man as I am, the Pope is dust of the earth as I am."

From this time I began to neglect scholastic divinity, and an ardent desire to read the holy scriptures took possession of my heart, to such a degree as I never felt before. I read them the whole day, and took the Bible with me into the lecture-room, where I read in it of the salvation of men, and the mercy, and the justice of our Lord, while the Professor was proving the doctrines of the Roman church, Ex damnatione Berengarii, Hussii et Lutheri a Summis Pontificibus! I used after this, contrary to the rules of the Seminary, to remain in my room, and read the scriptures, while the other pupils went to take exercise in walking, or to assist in the churches. When I had been about three months in the Pope's Seminary, Mr. Baillie, with whom I had travelled from Turin to Genoa, came to Rome, and called at the Seminary to see me; when he observed that I was

distressed at having no oriental books, nor any master for learning, and keeping up the oriental languages, he bought me books, and gave me two guineas monthly, and I was thus enabled to take an oriental master. From that moment I was persecuted by the whole college: they said, "Of what use are the holy scriptures and the eastern languages to you, if you do not know the scholastic divinity, which alone can enable you to argue against, and to refute the abominable sophisms of the wretched Protestants, who believe neither in Popes nor in traditions." I began to weep when they spoke thus to me. I received at the same time the four ordines minores with the title Alumnus Congregationis Propagandæ Fidei. I continued notwithstanding to read the scriptures; and neglected entirely the study of scholastic divinity. Cardinal Litta at length commanded me to study the latter, and I did so for a short time. But though I only employed half an hour at a time in reading the divinity of Tournely and Bellarmin, which is of this class, I constantly arose wearied, and I often walked about my room reciting verses of the holy scriptures a hundred times in a melancholy frame, and especially the following verse, in Hebrew: "Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it:" and when I had recited such a verse, I could not abstain from reading the whole chapter in which it was contained, and in this way I disobeyed the injunctions of the Cardinal.

The Professor of Church History, Pietro Ostini,

was one of the most prudent and sensible men of the clergy at Rome. During the French government he was a follower of Napoleon, and an adversary to the Pope. He was a zealous Roman Catholic notwithstanding, and converted six or seven German Protestants to the Roman Catholic religion, and amongst them the facetious German poet F. L. Zacharias Werner; he taught them the principles of Bossuet, Fenelon, and Pascal, and knew how to accommodate himself to the character of the German people. He presented all who were converted by him, to the confessor of the Pope that they might receive confirmation. The confessor and bishops remained by express command of the Pope in Rome, to watch the treasury of the relics of the saints, when the Pope was taken as a prisoner to France. When the Pope returned from his exile, the followers of Napoleon were either put in prison, or exiled by the Pope's command from Rome; and Pius VII. intended to have banished with the rest the before mentioned professor of Church History, but the confessor of the Pope saved him, saying that he should be pardoned because he had converted many Germans of distinction to the Romish church, and the Pope pardoned him accordingly; and then he soon professed himself the enemy to Napoleon, and a zealous follower of the Pope.

The Lectures upon Church History occupy four years, and yet they only come down to the fourteenth century. Dissertations upon celibacy, the holy wars, and the infallibility of the Popes, and reconciling the fallibility of Pope Honorius with the doctrine of in-

fallibility, take up the greatest part of the history. The professor's prudence surprised me, when he lectured on the history of Henry IV. and Gregory VII. So long as he was able to defend the latter against the emperor, he did it; but when he came to facts mentioned of the Pope which he could not defend, he merely read the history, and left us to form our own judgment. I only found one amongst the pupils of the Seminary, who had a spirit of tolerance, and knowledge of the Bible.

The ambassador of the king of Prussia being informed of my critical situation, became my protector and friend, and wrote about me to the government of Prussia, and advised me, as Count Stolberg also did, by letter, to be prudent and cautious in disputing; and indeed further, that I should entirely avoid every disputation: but I did not follow their advice, and indeed, could not well do so. I thought frequently of escaping from the Seminary by night, when I considered the great loss of time I sustained in idolatrous ceremonies; but the Prussian ambassador, and the pious German artists, forbade me to attempt any thing so inconsiderate and dangerous. My German friends sometimes invited me to dine, and to hold spiritual conversation with them, to refresh my spirits, as my continual disputes destroyed all devotional feeling, and Christian meekness. Overbeck said to me, "We must bear the prejudices of other men with meekness and humility, because we are all more or less prejudiced." But I replied, "When I find things in the very seat of Catholicism, which prove the reproaches of Pro-

testants to be just, I cannot be quiet. The Protestants of Germany believe me to be an hypocrite in entering the Roman Catholic church; and I should be such, if I were to consent to these abuses." Overbeck replied: "You are not yet able to check such things as these; you must wait as Christ did till you are thirty years of age: and you will surely fall, and will embrace the doctrines you now abhor, if you will not hear the voice of your friends." The pious Schadow also remonstrated with me; and submitting to my German friends, I returned after dinner, to the college, and on the following day, I heard the following conversation between three of their theologians, which enabled me to understand the true spirit of the Romish court.

Bonelli. Abbate Ostini will soon be a Bishop.

Ferretti. Why?

B. He is not only approved by the Cardinal Litta, but likewise by Prince Piombini, and he is very much attached to the Pope.

F. The enemies of the Pope will soon perish altogether, because the Pope has now made a concordat with the king of Bavaria! The Jesuits, perhaps, will be established again in that kingdom.

O. Cardinal Severoli will now soon arrive from Vienna, and I shall have considerable influence with him, because he has heard that I converted those famous Protestants, and I hear Mr. Tamburini has no longer any influence in Pavia.

I myself. What sort of a man is Tamburini?

O. He is a wicked and wretched man.

I myself. In what consists his wickedness?

O. He is an enemy of the Pope, and wrote against his authority.

F. The Germans are very obstinate, the Austrians especially.

O. But I hope they will soon be reconciled, because the Archbishop of Olmutz and Mr. S. S. are friends of the Curia Romana.

F. How is France?

O. Well disposed, because the Pope elected some Cardinals, not long ago, from the French Bishops, and they wrote to the Pope, in the most humble and submissive manner, saying, that they consider the primacy and the infallibility of the Pope, as the chief foundation of the Catholic religion.

I heard that Baron Wessenberg, Vicar-general of the Pope, of Constance, was not acknowledged by the Pope as Bishop of Constance, after the death of Duke Dalberg, as the grand Duke of Baden, and the Chapter of Constance wished, and that the Pope had published a Bull against him!—This proceeding much dissatisfied me, because I was well acquainted with Baron W., and was persuaded that he was a good Christian, and a most worthy Prelate of the German Catholic Church.

I wrote, therefore, three letters, the first to Cardinal Litta, the second to Prelat Testa, and the third to Cardinal Fontana; and I mentioned to them, that the Germans considered Baron Wessenberg as a pious and learned man, and that I was persuaded, the Bull published against him would be revolting to the feelings of every German; and that the Grand Duke of Baden would not respect the Bull. I added,

that I could not but approve the conduct of the Duke; and that the power of the Court of Rome would surely sink if it did not act with more prudence and meekness: and I reminded them that we now live in the nineteenth century, and not in the eleventh. Cardinal Litta and Monsieur Testa answered me with great kindness, and praised my sincerity; but Cardinal Fontana went to Cardinal Litta and said, "I have now a bad opinion of Wolf: how can he prefer the judgment of the Grand Duke of Baden, who is a Protestant, to the judgment of the holy father?" Cardinal Litta defended me, saying, I had a warm heart, and oftentimes did not reflect on what I did; and he commanded me in future, to write to no Cardinal except himself.

I frequently heard the noise of a crowd of people flocking to the Church called Rotunda, and exclaiming, "The mother of God opens her eyes and works miracles." The Clergy send soldiers to guard the image which represents the Virgin: and to deceive the people, one priest reads mass, and another collects money for the mother of God. It is true the greatest part of the clergy said to me that this was only the fanaticism of the people, but why does the Pope approve such an idolatrous fanaticism, and why do they send soldiers to the altar of that image? and why do priests collect money for the support of that image, and celebrate mass before the altar of that image, to show respect and honour to it? The Vicar-general, in a printed declaration, approved the miracles, said to be wrought by the image of the Virgin.

In the month of October, 1817, all the pupils went to Tivoli, where they have a very fine country-house. I saw there the villa of Mæcenas, the grotto of Neptune, the ruins of the barracks of the army of Trajan, and the ruins of the temple of the Sybil; and I read Horace's poetry in one of his own country houses. I went one day, with the other pupils, to the church of the Franciscan friars of that town. They were then celebrating the festival of St. Franciscus Assissi.—All the monks of Rome are accustomed to preach sermons on the day of their Patriarch, which they call Panegyrica. I heard the panegyricum of St. Franciscus of Assissi, composed by a Franciscan friar! He enumerated all the miracles of St. Franciscus, and all the pains of his body, where they observed the five wounds of Christ. And, after the account of these miracles, and these wounds, he said,—"I therefore argue, that Franciscus Assissi has taken upon himself the sins of the whole world." I said to the pupils, and to the master of our College, after the sermon was finished, "This monk has blasphemed Christ; for Christ bore the sins of mankind, and not Franciscus Assissi. He was a pious and a humble man, but yet a sinner, who, like ourselves, must be saved by Christ."

In the month of December, Cardinal Litta ordered me to enter the College of the Propaganda, which was then re-established, although the building itself was not opened until the eleventh of January, 1818. I left the Seminario Pontifico, accordingly, on the sixth of December, and entered amongst the pupils of the Propaganda, in the missionary house, called

Monte Cittorio, under the direction of the Missionaries, called Vincenziani. This Missionary order was established by Vincentio da Pauli, in France. He was a great man, and a true member of the body of Christ,—he established, not only a Missionary order, but formed other establishments for the poor. He was a friend of Franciscus Salesius, and of the celebrated lady, called Madame de Chantal. Many clergymen of Rome said to me,—"You do not well to leave the learned college of the Pope, and enter amongst the ignorant Vincenciani, who know little of scholastic divinity." I was glad when I heard this.

When I entered that convent, I put on the habit of the pupils of the Propaganda. It consists of a long black garment, with a red girdle, and five red buttons are attached to it, which indicate the five wounds of Christ; and the red colour is the symbol of the danger of losing his life, to which a Missionary is exposed. I found amongst the monks of that convent, holy and silent devotion, not the spirit of controversy; and they read daily, not Segneri, but a book called, the Imitation of Christ, composed by Thomas a Kempis, together with the Holy Scriptures, and the Church History. That history, however, speaks with great freedom of the tyranny of Alexander VI., who burnt the pious Savonorala, for preaching against that monster of a Pope, more fit for a leader of banditti, than for a Pope.

I found also in that convent, two Italian Bishops who, with the simplicity of Apostles, encouraged me in the love of Christ and his Gospel; and I found

two Irish gentlemen, Mr. Taylor and Mr. O'Brien, amongst the pupils of the Propaganda, who told me, that there were good Christians amongst the Quakers, and the Methodists, and other denominations in England. One of them observed, as we walked together, that all our works are nothing, and all our knowledge is nothing, but the merits of Christ alone have any real value; and the other remarked, that the philosophy of Aristotle had introduced a bad spirit into the doctrine of the Catholic Church. I found amongst them also, a black Mahomedan, twenty years of age, who was baptized by Cardinal Litta. He seemed to lose himself in meditation and in prayer. But my joy and pleasure did not last long; for all the pupils were introduced to the Pope in the month of January, and we went the same day into the building of the Propaganda, in the street called Piazza di Spagna. The Pope received us with fatherly kindness, and gave us his benediction; and when we left his room, one of his clergy said to us, "You are the true soldiers of the Pope;" to which another Prelate replied, "Not soldiers of the Pope, but soldiers of the Church of Christ." I was much delighted with the answer of that Prelate; and we entered the Propaganda.

A priest, named Dominici, who was once a pupil of the Seminary of the Pope, where I was at first, became our master at the Propaganda; he was distinguished by his great knowledge of the scholastic divinity. He spoke on the first day of our entering, against St. Cyprian, because he resisted the power of the Pope. He said to us, "I will now introduce

the customs of the Pope's seminary amongst you. You must learn to argue against heretics in syllogistical form; and learn to distinguish well, what is *a fide*, and what is *proximum ad fidem*." This is a technical term in scholastic divinity. *A fide*, is every doctrine, the disbelief of which would make a man a heretic; and which is already distinctly so decided upon by Popes and Councils;—and *proximum ad fidem*, is every doctrine not yet distinctly decided on by Popes, and Councils, but remaining as an opinion of the theologians, the disbelief of which would make a man a *temerarius*, though not a heretic. Amongst the first is the Infallibility of the General Councils, and Transubstantiation; amongst the second, the Infallibility of the Pope, and the immaculata conceptio beatæ Virginis Mariæ, and whether Christ died for all, and whether the Pope is supra conciliis, or concilia supra Papam. I said to him that I did not like the scholastic divinity, because I considered it as the disputations of men, and of no great value. He replied, "You mistake! I will prove to you, by an example, that scholastic divinity is necessary, by asking you a question. "Is it *a fide*, that Christ died for all men?" I answered, "Yes, because I must believe the Scriptures!" He rejoined, "The Scriptures without the decision of the Church, have not any authority, because the Church and the Popes are the judges of the Holy Scriptures." I said to him, "I want not an interpretation of a Council upon passages which are clearly and distinctly explained." He answered, "We find the doctrine of the infallibility of the Pope,

and the immaculata conceptio beatæ Virginis Mariæ, clearly and distinctly mentioned in the holy Scriptures: but it is not yet a dogma, because the Popes have not yet confirmed it."

On another occasion he remarked, that Jansenius merited burning, because his doctrines were heretical altogether—he said this to all the pupils. I replied, "The Church has no power to burn a man!" He asked me, "How can you prove this?" I said, "Thou shalt not kill, says the Scripture!" He rejoined, "But the shepherd has a right to kill a wolf, who enters the sheep-fold." I observed to him, "A man is not a wolf!" "Seventeen Popes, however, have done it!" he answered. I thereupon rejoined, "Seventeen Popes have committed a sin!"

In consequence of this conversation, I wrote to Cardinal Litta, telling him, that I was at length persuaded, from the principles which I heard defended in the Propaganda, that the Protestants of Germany had not told me falsehoods of the Church of Rome. The Cardinal came to me the following day, and conversed with me for nearly three hours. He said, "I have read your letter, and I cannot deny, that the Rector spoke nonsense and absurdities; but so do you also in the letter you have written to me! You do not admit the doctrine, "Extra Ecclesiam nulla est salus!" and this doctrine is *a fide!* A man who does not hear the truth is condemned!" "This I believe," replied I, "but I know many good Christians amongst the Protestants." "For this reason," added the Cardinal, "the elder theologians, make a distinction between *hæretici*

formales and *materiales,* but we cannot. It is not permitted us to ask God, why he does save the one, and not the other man; neither can we understand, why Christ wrought many miracles in one city and none in another; we know not why God commanded St. Paul to preach the Gospel to one particular country, and not to another! All this is a mystery for us! The Rector told you the truth, also, when he said, it is only *proximum ad fidem,* and not *a fide,* that Christ died for all men, for the Church has not yet decided it." I remarked, "But the Holy Scriptures tell me this." He said, "You are no judge of the Holy Scriptures,—this is the great error of the Protestants: they believe that every one may understand the Scriptures! But we must hear the Popes! It is true, that the moral conduct of Alexander the Sixth was very objectionable, and we do not deny the facts; but his bulls are very fine, and they are according to the truth! You must consider, that as yet you are not a doctor, but merely a disciple. You must therefore hear what they teach you, and not take the place of a master and dispute.—I wish you well." I wept when he thus addressed me, and kissed his hand.

At this time it was that I formed my acquaintance with Mr. Henry Drummond, General Macaulay, Mr. Hallyburton, Lord Calthorpe, and another English gentleman, who was at Rome, and came into the Propaganda to see me.

An unfortunate from Chaldea, Simon Petrus Schevris, Archbishop of Gezira, was in the Propaganda, a man sixty-five years of age; he was melan-

choly and dejected, and the reason of it was this. The Pope heard that he had been ordained by another Chaldean Bishop, who dissented from the Romish Church; and the Pope therefore commanded him to come to Rome to justify himself, at the throne of the Holy See! The poor Bishop of Chaldea obeyed; and sixteen years ago he came to Rome, ever since which he has remained in the Propaganda as a poor man, and quite disregarded; without having ever obtained permission to go before the Pope, or to be examined with respect to the manner of his ordination! This poor Bishop frequently presented the testimonials of physicians to the Cardinals, declaring that he was unable to bear the climate of Rome, and that therefore it was necessary for him to return soon to his own country. But the Cardinals would not grant him permission, because in his oriental simplicity, he once said to them, that he had much confidence in the Patriarch of the Nestorians, in Chaldea. The Cardinals, therefore, were afraid that he would unite himself with that Nestorian Patriarch, and endeavoured to retain him at Rome, where he suffers much, and languishes. I was one day in good spirits, and laughed very loud about a certain occurrence, when the poor Chaldean Archbishop began to weep, and said the following words to me: "You laugh now, but it will come to pass, that you will fall into the clutches of the Cardinals, and then you will weep blood."

In a letter which I wrote to Mr. Bunsen, I acquainted him with the last mentioned occurrence, and added: "I will go to the East, and preach the

Gospel of Christ, but I will be always the enemy of this antichristian tyranny of Rome. I will preach the pure doctrine of Christ, without adulterating it with Popery." This letter came into the hands of the Inquisition, as did also some of my other letters which I wrote to different friends, entreating them to assist Mr. Tommaso Alcushi, of Alcush, near Mosul (or Nineveh), the birth place of the prophet Nahum (Nah. i. 1.), an eastern gentleman of the Propaganda, who was endeavouring to translate the Bible into his native language. The Inquisition opened likewise the letters which my English and German friends wrote to me; and my German friends, who were at Rome, learnt that I was in great danger, and they recommended me to the Prince of Bavaria, who was at that time at Rome, and who wrote upon the occasion to his father, the King of Bavaria, and assured me that he would protect me. But the same day that the Prince of Bavaria left Rome, for Naples, Cardinal Litta sent for me.—I entered his room, and he said to me, "We are informed of the correspondence which you still maintain, notwithstanding I have warned you several times. We know, by that correspondence, your sentiments and your manner of thinking. These are entirely opposite to the Pope's, and if you should stay any longer in the Propaganda, you would taint your companions with your sentiments. You must therefore, by express command of the holy father, remain a prisoner till you leave Rome, and return to Vienna." Hereupon I was compelled to stay three hours in the house of an advocate of the Inquisition,

where I was watched by a little dwarf, (without having permission to see any of my friends,) till the post coach came to the door, about twelve o'clock at night. A disguised soldier was my companion as far as Bologna, and from thence I wrote a letter to the Cardinal Litta, complaining that I had been condemned without his having examined me.

Cardinal Lante, the Governor of Bologna, was ordered to receive me with all kindness, and to give me a companion to Vienna. He gave me a physician, whose anxiety to know my internal sentiments, shewed me that he was a member, or a spy of the Inquisition. Having arrived at Vienna, I delivered the letters which Cardinal Litta gave me for the Pope's Ambassador at Vienna, and I said to him that I would take refuge under the protection of the Austrian Government, if they would not give me my liberty. But I promised him never to seek vengeance, and I said that I would act conscientiously, and with freedom. He seemed satisfied with my declaration, and having been informed, before my arrival at Vienna, of the particulars of my correspondence, he gave me a full account thereof, and delivered me the following letter from Cardinal Litta:—

"Dear Wolf,

"The letter, which you have written to me from Bologna, although it has made more poignant that sorrow, which I have ever felt from the moment that I was obliged to take the resolution of sending you away from Rome, gives me, nevertheless, some

ground for consolation, since you assure me, that you will ever love the holy Catholic Church. I fear, on the other hand, that in your understanding, and perhaps in your heart, you make a distinction between the Catholic Church and its head, who is the Pope. But I flatter myself, that in future your sentiments may be more sincere than they have been in times past. I myself warned you personally, and through the medium of Ostini, many times, to break off your dangerous correspondences; you did not obey me; and having had more confidence in some pretended friends, than in persons who sincerely wished and acted well towards you, you manifested even without restraint, your opinions and intentions. From this it was seen clearly, that instead of being grateful and attached to that See of Rome which nourished you, and which is the true centre and mistress of the universal Church, you cherished, on the contrary, sentiments of aversion, nay even of horror, for this good mother: that secretly you were beginning to be in a disposition to render of no avail the cares of the Propaganda, by proposing to yourself, if sent to the East, objects and purposes totally different from those which the Holy College has in view. With such sentiments you would have corrupted your companions, brought up in true obedience and attachment to the Holy See. In consequence of these things, which I stated before announcing to you your departure, and which you could not, nor can now deny, it became necessary to remove you from the College of Pope Urban. Nevertheless, even in this case, it was proposed to retain

you some time longer at Rome, in consideration of that countenance and support, which you, conscious, perhaps, of the danger to which your practices exposed you, contrived to procure for yourself. You, who judge me capable of punishing without a just motive, and without forewarning, or listening to reason, will not believe me if I tell you, that this resolution, to which I was unavoidably led, has given me the greatest pain; but God knows how much I have suffered, and how much I still suffer! I never supposed you to be a member of the Bible Society, in which there is no wonder, that many good persons have unawares enrolled themselves, because the venerable name of the Holy Scriptures, which are the writing and word of God, naturally must attract minds zealous for the divine glory, and the salvation of their neighbours. But it is precisely of the most excellent things that the greatest abuse is made. I hope, however, in the mercy of the Lord, and in his omnipotence and infinite wisdom, that he will bring good out of evil, as he has brought forth light from darkness, and the creature from nothing. But without a special aid, which we ought to hope for from God, towards his Church, certain it is, that the enterprise of translating the Holy Scriptures into all languages, even the lowest and the most barbarous, and of multiplying and pouring forth copies of it, in order to give them into the hands of all persons, even the most stupid and rash, without the aid of any thing to explain the obscure meanings of it, and to solve those great difficulties, which were obstacles even to the acute and sublime understandings of the

Augustines and Jeromes, cannot be denied to be a most dangerous thing, as opening the way to a thousand errors, which has been shewn before now, in the examples of the heretics, and as is seen more clearly, in the present day, by the more monstrous absurdities of the Methodists, and the other innumerable sects, who think that they see in the word of God their own ravings. What must one say, moreover, if, in the regulations of this Society, it is laid down as a fundamental point, that the most authentic version, must be the English, which has been convicted by our Irish Bishops, and English Vicars, of many errors, made by the pretended Reformers? What if, even among the German versions, there are adopted faulty and corrupt ones, as that of Luther, so much the more seducing than the others, from the purity and elegance of its language? The Holy Roman Catholic Apostolic Church, does not shut up the heavenly treasure of the divine Scriptures, as some calumniate it, under the title of the Court of Rome, of which title I am not ashamed, but even boast, and ever have boasted; even amongst the disgraces of our exile professing myself to be a member of the court of Rome, and on that very account more united to the centre of unity, and to the sovereign See, the depository of the doctrine and power of Jesus Christ.—This See of Rome, to which error cannot have access, as the experience of so many ages demonstrates, in as much as her faith is made sure, by the never failing promises of Jesus Christ, —this See, which teaches to all the truth of the faith, has prescribed the rules and the cautions with

which any one, who remains attached to the doctrines of the fathers, and to the interpretation of the Church, ought to treat with great respect and trembling this precious gift of God; and not surely to profane it rashly, and to abandon it, as it were a vile and trivial thing, into the hands of idiots and impure persons. Our holy father, Pius the Seventh himself, has, in his briefs, spoken against such an abuse. But enough of this argument. I send you a letter for Hofbauer. Profit by this disgrace, which you owe to yourself, for not having obeyed that which I ordered you, through the medium of Ostini. I am not angry with you, although my duty has obliged me to take a resolution which has given me great pain. I wish to help you in any other way, and you can write to me with freedom. I pray God that he will preserve you from evil companions, and perfect in you that great gift, which he has bestowed upon you, in calling you to the faith.

Your most affectionate,

LAURENCE CARDINAL LITTA.

P. S. — By the first opportunity, "your books and some others, will be sent to you from the Propaganda."

I was in the most melancholy frame of mind, when I arrived at Vienna.—The recollection of being sent away from my pious German friends at Rome, without having been able to embrace them before my departure—that I had been banished by Pius the Seventh, whose private piety I respected, and whom I liked very much, — that I had been separated from a visible church, and condemned by its Bishop,

—the idea, that I should now become an object of persecution,—and the experience, that many of my German Catholic friends, who had accorded with my sentiments against the Pope, now began to fear the Pope's power, and to turn away from me—all these things stood clearly before my mind, as well as the probability that my career was now stopped, and that I should never be able to preach the Gospel to my brethren. Considering all these things, I wrote a letter to P. Hofbauer, Vicar-general of the Ligorians, whom I had always regarded as a pious character. P. Hofbauer, having been informed of my banishment, and the reason of it, before he received my letter, came to see me in my lodgings, and conducted me to his own house. On the first day he seemed to me to be very much irritated against the Court of Rome, but in three days he changed his tone, and said to me, "Rome is, notwithstanding, mistress of the Catholic Church, and the Pope the true successor of St. Peter. Rome was the only Church which believed in the true divinity of Christ in the time of the Arians, and you have not done well in disclosing the shame of the universal mother."

I was surrounded in a short time by followers of Schlegel, Mons. Pilat, the Editor of the Austrian Observer, Mr. Madlener, Dr. Veith, Baron Penkler, and others, who asked me if I did not know the sad condition of the German Catholics who denied the authority of the Pope. The fact was, that many Catholics of Germany, who were adversaries of the Pope, became afterwards Socinians, or embraced an allegorical system of Christianity. They adulterated

the Gospel with the philosophy of Kant, Hume, Jacob Behmen, Plato, and Shaftesbury. After the few days which I passed with Hofbauer and his friends, I became very melancholy. I had expected to find in Hofbauer, and amongst his penitents who were attached to the Pope, a certain zeal for Christ; and to have found the same also amongst the other Catholic clergymen of Vienna, and especially amongst the monks of Austria who were opposed to the Pope. I found, however, not only a great lukewarmness, but likewise great immorality. I therefore entreated P. Hofbauer to send me to his convent at Valsainte in Switzerland, that I might end my days there. He pretended that he was not inclined to incorporate me into his order; but as often as I said I would leave Vienna and go to another convent, he refused to permit me to go. I was treated by him and his followers, for more than seven months, in a very harsh manner, and I was obliged every day to hear censures of my conduct at Rome. I excused this in Hofbauer, as he was a man of an ardent temperament; and I thought I must now suffer, because I had been too violent, and that I ought to be reconciled with the Pope. I began to hate Separatism. It is true that I suspected the intolerance of Hofbauer and his club, against all who were of different opinions and sentiments.

The followers of Hofbauer and Schlegel find fault with Rome on account of her mildness towards those who dissent from the Romish church government: and my time of independent thinking was passed, and the prophecy of the German painter was about

to be accomplished, that I should at length embrace all the abuses of the Romish church which I had hated so long, and against which I had protested with such violence: but the Lord permitted this, that I might experience and taste self-righteousness, and then I found that the way of self-righteousness is an abomination unto God, and that it leads to desperation, to inquietude of heart, to sorrow, and to the abominable system of Jesuitism.

I saw no more of that lady who came to Hofbauer when I was before at Vienna. They told me she escaped with a great sum of money from the house of her parents, and nobody, neither Hofbauer nor any one of his fraternity, knew where she was. I was told, that the Bohemian Baron was at Bucharest, where Hofbauer had established a convent of his order, and had sent the Baron, who was a member of his order, as master of the establishment. Hofbauer sent with him, likewise, some Austrian young gentlemen, whom he persuaded that his convent was the most easy of any as a road to heaven. The Bohemian Baron took a passport from the police at Vienna for Hermanstadt in Transylvania, from whence he escaped to Bucharest; and when he returned afterwards to Vienna, on the business of the convent, he came under the name and address of an Armenian gentleman, and did not go himself to the police to get his passport signed, but the Pope's Ambassador sent it to the police by his servant. With respect to the lady, I could hear nothing of her at Vienna.

I must here mention another circumstance, which will afford, perhaps, more light as to the spirit of

Jesuitism and the tyranny of Popery. P. Johann Sabelli, one of the fraternity of Hofbauer, and his secretary, was desirous of entering into the convent at Valsainte, or some other which was under Hofbauer; but Hofbauer refused him permission, and without such permission he could by no means go according to his vow of blind obedience to the superior. Sabelli wrote therefore to the Pope. One evening when I was at Hofbauer's, the auditor of the Pope's Ambassador came to him, and in his presence delivered to Sabelli a letter from the general of the Ligorians, who resides at Rome, and another from the Pope himself to Sabelli; and the auditor said to Hofbauer, that it was the express command of the Pope that Sabelli should enter a convent of the Ligorians at Rome. Hofbauer was very angry. He said they were all tyrants at Rome. At length the auditor of the Ambassador and Sabelli agreed with Hofbauer, that if he would not object to Sabelli going to the convent at Valsainte in Switzerland, the Pope should be satisfied—and it was then also agreed with Hofbauer, that I should go with Sabelli to Valsainte. I could not help saying to a member of the order, that I was astonished at hearing Hofbauer speak so strongly against the Pope in the presence of an agent of the Pope; and the Ligorian answered me, "We may speak against the Pope in his presence as much as we please without falling into disgrace with him, but it is only persons of our character who have this privilege."

As Sabelli did not receive his passport so soon as myself, I went before him to Valsainte, where I ar-

rived in Dec. 1818, being then twenty-three years of age. I saw by experience in this convent, that external piety might be united with internal iniquity. The convent is situated in a valley at a distance from any town, and before the Ligorians possessed it, it was a convent of the Trappists. The habit which I wore here was a black rough garment, to which a long chaplet of the Virgin Mary is attached; shoes without buckles, and a large hat! The Rector of the convent seemed, to all outward appearance, to have subdued the corrupt passions of human nature; he never shewed anger, nor appeared to be offended; his voice was soft and gentle, and he was one of the most eloquent of the French preachers.—The duty of the individuals of the convent was, to instruct the poor, and preach in the different towns, and to go as missionaries when sent by the Superior, whose will they are taught to consider as the will of the Almighty. Every one is obliged, after he has been a year in the convent, to take the *votum castitatis, obedientiæ,* paupertatis; and votum perseverantiæ. They rise at four o'clock in the morning, and go into chapel, and read a meditation, taken sometimes from Thomas a Kempis, or Rodrigo, and sometimes from Segneri! After that they hear mass, and then instruct the students, who are sent to the convent from Freybourg and Alsace, whom they frequently engage to become members of their convent, especially when they are rich, and then they are not permitted to return to their parents any more, because Christ said, Whoso putteth his hand to the plough and looketh back is not fit for the

kingdom of God. They did so with two young gentlemen of Alsace, who were only fifteen years of age. And when these young persons manifested their desire to see their parents only once more, the Rector replied, that it was a temptation of the devil. In the summer, the monks go into the fields to cut grass, with a view to set an example of humility, and of the virtue of poverty; and every one is obliged to whip himself with a scourge, reciting, together with the fiftieth Psalm, "Salve Regina, mater misericordiæ, vita, dulcedo, et spes nostra! Salve! Ad te clamamus exules filii Hevæ! Ad te suspiramus, gementes, et flentes in hac lacrymarum valle. Eja ergo, advocata nostra, illos tuos misericordes oculos ad nos converte, et Jesum benedictum fructum ventris tui, nobis post hoc exilium, ostende, O clemens, O pia, O dulcis virgo Maria!"—I tried once only to do it, but I could not, and the Rector thereupon dispensed with it.

When I had been here but a few days, the Rector began to examine me in a very jesuitical way. He came into my room with great indifference, and asked me, with a laughing mien, "Have you never discovered any Jewish inclinations since your baptism? did you never agree with Protestants in sentiment?" I answered him simply, that I wondered he could ask me these things with such a levity of manner: and then he did not venture to put any more questions to me. The same Rector commanded me to write to some of my old Protestant friends to remit me money, that I might give it to the convent. The law prohibits the Ligorians from having more

than eleven of their body in this Canton, but they had more than twenty, though not all under the public name of Ligorians, but as teachers and secular clergymen. I met there with a Ligorian, who came from Vienna to Freybourg, without a passport. The soldier who watched at the town-gates of Freybourg asked him: "Do you belong to this city, or are you a stranger?" He said within himself, I intend to belong to the convent at Valsainte which is under the dominion of Freybourg, and he answered under this system of mental reservation,—"I belong to Freybourg." An insatiable covetousness was exhibited here, such as I never saw before. Two Protestants without property came to turn Catholics. As soon as the Rector discovered that they were poor, he advised them to go to the Capuchin monks. But when a rich citizen of Bern came to Valsainte, not with the intention of becoming a Catholic, but only to lodge there one night, the Rector, as well as the others, endeavoured with great anxiety, to prove to him, that he could not be saved out of the Roman Catholic Church. I was obliged to write Italian letters to Rome and Naples, to procure them money for saying mass. They told me that this is authorized by Scripture, for St. Paul says, He who serves the altar shall live of the altar. One day a father of the convent said, "I will shew you, my brethren, the effects of my mission!" and he then produced some golden earrings which he had procured for the convent, saying, that a woman whom he persuaded of the vanity of this world, and that many went to hell on account of their extra-

vagance in dress, had given them to him. The whole convent rejoiced at this fruit of his mission.

After I had been two months in the convent, the above mentioned P. Sabelli came from Vienna to Valsainte, and supposing I had now entirely given up the idea of returning to liberty, in consequence of my banishment from Rome, he began to initiate me more and more into their system. They say, Christ requires prudence, as appears by the following passage: "Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." Acting, as they said, on this precept, when one of the fraternity wanted a passport and could not obtain it, another wrote one for him, imitating the writing of a director of the police, and it was so good an imitation, that the Police of the towns through which he passed acknowledged and subscribed it.

After this, Sabelli told Srna, one of the monks born in Moravia, that the Police of Vienna had found out the place where Rosalia resided, and that she was brought back again, but by the grace of God she confessed nothing. This is the lady that escaped from Vienna, as before mentioned. The fact is this, Hofbauer intended to establish a female school in Bucharest, for the instruction of the schismatic Greeks, and for their conversion to the Romish Church. Lady Rosalia, who was completely duped by him, brought her pearls to him, and he procured for her journey to Bucharest 250 crowns: she gave the half of it to Hofbauer, and Hofbauer commanded his Secretary, to write to the Rector of the Ligorians in

Bucharest, that he might now establish the school, as Rosalia would soon arrive. Srna assisted her in escaping from Vienna: and Srna and Rosalia, who well knew that the police of Vienna, and her rich parents, and the Bishop, would examine him as to where she was, and what she had said, agreed together, that she should tell him nothing, but only confide in him. Srna engaged a ship to carry her to Presburg; as she was conveying her clothes from home, her sister observed it, and asked her what she was doing; she answered, I am going to make a present of them to a poor nun—she in her own mind calling herself that poor nun, that she might not tell a lie.

Hofbauer gave her the benediction, and she escaped by means of the ship provided for her, changing her name, and Srna accompanied her to the ship; and one hour after her escape, her parents perceiving she was gone, went to Hofbauer, Srna, and Sabelli, and asked them whether they knew where their daughter was; and they said, "We do not know," meaning, we do not know where she is at this moment. Her aged parents, her brother, and her sister, kneeled down, and said, We do not wish her to return, but only wish to know where she is, and whether she told you any thing; and they answered, "She told us nothing!"

Srna confessed himself, when he related this history, that he was much moved by the lamentation of her parents, but still he did not confess any thing. The news of her escape quickly spread through Vienna, and one Priest thought he saw her in the

street, another heard that she was gone to Rome, and Srna and Sabelli made use of these reports, when they were examined by the consistory of Vienna. Hofbauer instead of answering when questioned on this subject, began to preach to the magistrate about justice, and all he would say was, "I don't know!"

Turzan, (director of the consistory of Vienna), said to Sabelli, "Did Rosalia never tell you that she would escape?" Sabelli answered, "Yes, and she said so likewise to her parents." For Rosalia indeed said so very often, but in a way, that they all thought she was not in earnest. Sabelli availed himself of this to deceive the consistory. Turzan asked, "Do you know where she is now?" Sabelli answered again, "Yes, she is in Vienna, for a priest called Job saw her." When he was asked at another time by the consistory about her, he said again, "I know where she is now." And being desired to name the place, he said, "At Rome."

Srna escaped afterwards to Valsainte, and in the hour of recreation, related the circumstances. I felt grieved, and found that I was in dangerous society. I said to Srna, "You told an untruth in this." He said, "No, for I asked my confessor upon the point, and he said that I was sincere, and that he should have said the same, which was impossible had it been an untruth." Hofbauer was Srna's confessor, and thus we can form a judgment as to his principles. When Rosalia was discovered and brought to Vienna, she went to Hofbauer and said, that she would only confess to the Police, that she received money through a knight of Malta, a friend of Hof-

bauer, which would be of no consequence. Sabelli said to her, "You can do so," and he went therefore, at twelve o'clock at night, to Count Dahalski, and informed him of this, and he said, "I fear nothing on this account, because I may give my money to whom I please."

I detest the spirit of Voltaire, Diderot, and Rousseau, because they have blasphemed Christ, who is God over all, blessed for ever; yet must I agree with them, in what they have written against many who are called ministers of Christ, especially with what they have said against jesuits and monks.

My health was not good from the first moment that I received the religious habit; the desire of reading the Scriptures returned, and in five months I read the whole of the word of God, for the first time in Latin, notwithstanding all the obstacles which they opposed to me. The Rector said to me, "God will surely condemn you for your obstinate reading of the Scriptures; for Christian virtue consists in obedience to superiors, 'to obey is better than sacrifice, and to hearken than the fat of rams; for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.'" I was so afflicted, that I could neither eat, drink, nor sleep; an internal voice said to me without ceasing, "Leave this convent, and preach the Gospel of Christ to your brethren." I made known my distressed situation to the Rector, and requested him to dismiss me that I might enter another convent. The Rector said, that it was a temptation of the devil, and told me to go into the church, and pray with devotion, "Pater Noster" for half an

hour. I obeyed, but I was more uneasy than before. I thought I would endeavour to dispel my melancholy by doing good to others, and therefore I employed seven hours daily in teaching the students Latin, Greek, and German; but in the midst of my teaching, the desire of preaching the Gospel, not only to my brethren, but likewise to the Mahomedans, kept possession of my heart, and drops of sweat from anguish fell from my face, so that all my pupils observed it. I wrote to the Bishop of Freybourg, that notwithstanding all the regard I owed to the Ligorian order, I was not happy in their society, and that I would therefore enter a convent of the Capuchin order. He wrote me for answer that I should speak upon that subject to the Rector.

The study of Casuistic Divinity, from the many contradictions it contains about the doctrine of Transubstantiation, confession of sin to the Priest, and traditions, convinced me of the folly of it. I saw there, in practice, that self-righteousness produces most abominable pride. Oftentimes a member of that convent would produce to me his whip coloured with blood.

The Rector called one day for a pupil of mine, and examined him about my sentiments; he asked him, if I did not sometimes shew an inclination to Judaism? The pupil told me this again, because the Rector forgot to prohibit him, and to desire him to tell me nothing. I thus understood my dangerous situation, and went therefore to the Rector, and said to him, "Why do you ask such things of my pupils?" He was very much surprised, and said, "I have not

any distrust of you, but I was ordered by letter to do so." I easily perceived that the letter came from Rome. I resolved therefore to leave the convent, and to enter another which was not so subjected to the Romish see, and which sent missionaries to the East.

I left the convent after having abode there seven months, and the Rector gave me a testimonial which certified my good moral conduct, but not that my faith was unadulterated, as was generally certified with respect to others. It is as follows: Ego infrascriptus testor, ingenuum Juvenem Josephum Wolf, natione Borussum, Halla oriundum, per septem menses, quibus novitium conversatum, fuisse in monasterio Vallis Sanctæ congregationis Sanctissimi Redemptoris, mores exhibuisse integerrimos, nec exiisse nisi ob Valetudinis infirmitatem, proinde mereri, qui omnibus ad quos pervenerit impense commendetur. Has ei manu propria subscriptas, ac Sigillo consueto munitas dabam. In Valle Sancta, die 29 Julii, 1819. P. Jos. Passerat, Congregationis Ss. Redemptoris, Rector.

When I left the convent I had only four shillings. I dined the first day of my journey in a convent of Carthusian friars, who are not permitted to eat meat, but only fish and herbs, and who are required to speak nothing but "Memento mori," or "plorabis et jejunabis, cras enim morieris." I left it after two hours, and arrived at Bulle, a town in the canton of Freybourg, where there is a Capuchin convent. I asked the Superior of the convent, whom they call Guardian, whether they would receive me as a member of their society: he replied, With joy and gladness. But an

invisible power did not permit that it should be so; and I went the following day to Vevais, where I found a Protestant friend, whom I had met with when I went to Rome. I was some days with him, and he recommended me to some friends of the Emperor of Russia, in the hope that they would recommend me to that monarch; therefore I went to Lausanne, where I intended to wait the answer of the Emperor, in the house of a pious Protestant bookseller.

The providence of God conducted me to Miss Greaves, and other English christians, who already knew me by report. They recommended me to an English clergyman, who was at that time at Lausanne, and was going to London, for which place they gave me letters of introduction, and I departed for London, after having remained in Geneva some days with pious Protestants, amongst others with Madame D'Armand, whom I had met with four years before with Madame la Baronne Krudener, in Switzerland. I arrived in London on the first of June, 1819, being twenty-three years of age, and ten months.

Thus far the manuscript of Mr. Wolf. His remaining history may be related in a few words. The English gentleman to whom he had become known at Rome, and from whom he there received the promise of protection, welcomed him on his arrival in England, and afterwards recommended him to the London Society for promoting Christianity amongst the Jews, as a person likely to prove a valuable Missionary for Jerusalem and the East. The Society was satisfied with his appearance and his conversa-

tion; and that they might prove and might insure his qualifications, they sent him to reside at Cambridge, under the superintendance and care of the Rev. Charles Simeon, and Mr. Professor Lee, who kindly assisted him in the study of the oriental languages. He remained at Cambridge until the Society opened its Missionary college at Stansted, in Sussex, and then removed thither with the other students.

In the spring of the year 1821, some circumstances arose which made it necessary that Mr. Wolf should proceed to Palestine, without waiting the completion of some previous arrangements which the Society considered desirable, if he went as their Missionary. And it was therefore arranged, that Mr. Wolf should proceed to Palestine, under the superintendance of the gentleman who had originally recommended him to the Society, and of another friend. He left England accordingly in the summer of 1821, in a vessel for Gibraltar. He proceeded from thence to Malta, to Alexandria, to Jerusalem, and to different parts of Palestine. He returned again to Malta in the latter end of 1822; and in the beginning of the year 1823, he went to Palestine a second time, in company with two American Missionaries, the Rev. Pliny Fisk, and Jonas King, with whom he travelled through different parts of Palestine, for about twelve months: after which, he went by himself through Mesopotamia, into Persia, and returned to England, through Georgia, by way of Constantinople and Smyrna. The present volume contains a narrative of his labours during his first visit to Palestine.

MISSIONARY JOURNAL.

CHAPTER I.

Departure from London.—Arrival at Gibraltar.—Conversations with different Jews.—Gabay—Hassan—Ben Oliel.

April 25, 1821.—Entered the ship Friendship, lying off the tower. Augustus, the son of my friend Mr. Bayford, accompanied me to the ship. I pray the Lord to purify my heart from all uncleanness, pride, and vanity, that I may not become a castaway myself, while going to preach to others. I had the following conversation with one of the ship officers, about the importance of carrying the everlasting Gospel to the benighted Jews and Mahomedans.

Officer. Will you preach the doctrine of the English Church?

I. The doctrine of the Bible, that Christ came into the world, died for sinners and rose again.

I read to the officer about the infanticide of the Hindoos described by Buchanan, and took occasion to ask him, whether he had any objection to my reading the Bible with him every evening. The sailors were full of joy, and so was the captain when I told them that I had tracts for them; my heart was this evening in a state of peace and rest, I felt confidence in God's help: I read and expounded this evening twice, and prayed twice, first with the officer, and then with the sailors of the ship.

April 27.—We finally started at ten o'clock in the morning. I expounded to the officers and to a Welch minister of the Methodist persuasion, the ninth chapter

of Daniel, and tried to prove by this chapter that the desire of all the saints has been that Israel should be saved, and that the walls of Jerusalem should be built up again, and that the Lord Jesus will not despise the prayer for the elder brother, that He, the Day-spring from on high, will visit them. And I pressed it upon their mind, that we all must, like Daniel, ix. 2, try to understand by books, by the book of books, the Bible, the will of the Lord: by verses 4—7, I shewed that we must come before the Lord as poor and wretched sinners, not pleading our own righteousness, but the righteousness of Christ. I pointed out to them the Lamb which taketh away the sin of the world. A little while after the exposition and prayer, I read aloud to the captain and officer, "The Love of Christ beareth us away," a sermon preached by my dear Mr. Ward of Serampore, which he made me a present of. It was the first time in my life that I ever kneeled down among sailors to pray to the Lord God Almighty. It made a sweet impression on my soul to see above us the sky, and beneath the great river—and the ship hasting to the wide ocean—and nine persons kneeling before the ruler of the ocean, imploring his protection, and committing our safety to him. I asked the captain, the pilot, and the sailors, whether I should not likewise read to them a portion of the Scripture while they were taking their dinner, breakfast and supper? they with one consent, replied, Oh yes, yes, yes!—I read therefore, while they were taking their supper, the eighth and ninth chapters of Matthew, and made some few remarks on the occasion.

I then retired to my cabin, and prayed that I may not become a castaway myself, while preachiug to others. I prayed for absent friends in ejaculatory sighs.

April 22.—(Sunday morning) the pilot left us, and sea-sickness came on, which lasted till the 1st of May.

May 1.—(Tuesday) I expounded to the captain and the sailors, the xivth chapter of Matthew, from verse 22

to 36. I shewed on this occasion how thankful we should be to the Lord, that our ship, in the midst of the sea, was not tossed with waves, and that the wind was not contrary.

May 5.—A storm of wind arose, the ship was tossed to and fro, and water entered all parts of the deck. I remained in my cabin and prayed the Lord that he would say to the winds, Peace, be still. The storm lasted the whole day and night till the next day, in all thirty hours. After the storm was over, the captain and I kneeled down and offered up thanksgivings unto the Lord for his goodness, and his wonderful works unto the children of men.

May 6.—The captain told me that I should read the cviiith psalm, which is a psalm for sailors. I read this psalm in the presence of the crew.

May 7.—Read again with the crew and the captain a part of St. Mark's Gospel, and we thanked the Lord for our preservation.

I was weak, and the ship was too much tossed for me to read any thing attentively. I took all my letters of introduction and letters of credit, out of my portmanteau, and put them into my coat pocket, that I might shew them, in the case of a shipwreck, to the benevolent inhabitants of any shore, where the providence of God might cast me, with life preserved, in its mercy, that I might receive assistance: but I trust in thy mercy, O Lord, that thou wilt preserve us from shipwreck.

May 9.—The storm is over, and we had for the whole night, and have still fair weather. Read again, after some days' interruptions, the Hebrew Bible, New Testament, and Henry Martyn's Life, and prayed as usual for my dear friends in England. I read the Bible and offered up thanksgiving to the Lord, with the whole company of the ship. I have read a little Welch.

May 10.—Very good wind the whole day. Expounded the Gospel of St. Mark, finished the whole Gospel, read beside this, Henry Martyn's Memoir, and some chapters

of St. Paul's Epistle to the Hebrews. Am not quite well —thought much of my mother, brothers, and sisters in Germany. I have agreed with the captain that he should sing next Sunday, if the Lord spares our life, a Welch hymn with his crew, to the glory of God. Our ship is a little church upon the great waters.

May 12.—Read Exodus in Hebrew to the xxxvith chapter, and in the Gospel of St. Luke. Began Crooll's Objections to Christianity with Scott's Answer.

The sea seemed to have been angry with me for reading the blasphemies of Crooll; for sitting with the book on deck, the waves came with the greatest violence over the ship, and covered me almost from head to foot with water.

May 13.—Fair wind continued, expounded xiiith chapter of the Gospel according to St. Mark; finished Exodus in Hebrew. Read again a part of the Revelations.

May 14.—Arrived at the viith chapter of Leviticus in the Hebrew tongue, and read four chapters of St. John's Gospel.

Arrived off Cape St. Vincent. Finished Crooll's Objections to Christianity, with sighs for the blindness of that man. It is very singular that here again the swelling waves of the sea came and wetted the book through for the second time, so that the captain made the observation that I ought not to read that book again while at sea. Crooll's objections filled my heart with sorrow, for I had a new proof in what an awful blindness the Jews are, and much did I sorrow.

May 16.—At four o'clock in the afternoon, we arrived, by the grace of the Lord, safely at Gibraltar. Two merchants, who were Roman Catholics, came on board to receive letters from my captain. As the captain had no desire to go on shore immediately, and I, on the contrary, wished to go, he requested the merchants to take me in their boat, which they willingly did, and went afterwards with me to shew me the house of Dr. Parker, who was unfortunately in the country with his lady. One of the

merchants then accompanied me to the house of the Rev. Mr. Croscombe and Rev. Mr. Rees, both of the Wesleyan denomination, to whom I had letters of introduction. They received me as their brother in the Lord, and we enjoyed from the first moment true brotherly communion. They procured me a lodging in the house of a pious citizen named Cross. I met also, the same evening, a pious gentleman, John Pyne, Esq., who invited me to dine with him on Friday. I breakfast and dine at present with Mr. Rees and Mr. Croscombe. The intelligent and respectable Jew called Gabay, who had heard of me from Mr. Rees before my arrival at Gibraltar, has invited me to call upon him on Saturday next at his own house.

May 17.—Made acquaintance with Dr. Coldstream, surgeon in the 26th regiment.—Being obliged to wait the arrival of Dr. Parker, to whom I am particularly recommended, that he might introduce me to the governor, I thought Christian prudence required that I should not introduce myself immediately to the Jews, nor be introduced to them, till I had spoken with the governor, and I therefore made my observations *incognito*. I observed many poor Jews from the Barbary coast dressed like the Moors, who are called at Gibraltar the Moorish Jews, and who left Barbary on account of the degradation to which they are subjected there: they are a fine race of people, but extremely poor. I saw many others dressed like the Turkish and the English Jews. Their open and decided countenance struck me extremely; although not one of them yet knew me, they looked me in the face with so much firmness and boldness, that I fancied they said to me, We will answer you on the subject on which you intend to challenge us.

Rev. Mr. Rees, the Wesleyan preacher, told me, that the Jew Gabay, who desires to see me to-morrow morning at his house, is a man of business, a very clever man, and that he has travelled in Germany, France, and in

England, where he received an English education. He speaks Hebrew, Italian, Spanish, and English, and learned Arabic from a Moorish gentleman; he is described by Mr. Rees as a candid and gentlemanlike man: he has read the Gospel. Lieut. Pollock told me, that the Jews are in general very obstinate; he mentioned to me the Jew Hassan, who is very rich, and professes Christianity. Mr. Pyne will introduce me to him. The richest Jew is Ben Oliel: he is very benevolent to the poor. Carthusi, who is at present in London, has the title of King of the Jews at Gibraltar; he settles all the disputes among them; but in case any one of them refuses to obey him, he brings the matter before the governor, and endeavours to turn him out of the garrison. The number of the Jews is supposed to be equal to that of the Protestants.

Dr. Coldstream told me that my knowledge of languages, and the letters from respectable persons in England and Germany, which I have with me, assure me a favourable reception from the Jews at Gibraltar. I burn to be introduced to my brethren in this town, but I am firmly decided not to go to them until Dr. Parker's return.

May 18.—The Lord prepares me for my work in a most marvellous manner; Lieutenant Bailey, who has been thirty years in the Levant, and who is well acquainted with the manner of travelling in the East, called on me, and gave me advice how to travel in those parts of the world, and he offered me rooms in his own house.

May 19.—The Rev. Mr. Rees and the Rev. Mr. Croscombe introduced me to Mr. Gabay, who is considered by the Jews themselves as the most learned man among them, and is styled by the Jews, "The wise man." He was interpreting to two Jews a rabbinical book, and was surrounded by his wife and children: he received us all with the greatest kindness.

He tried me first in Italian, then in Arabic, and in Hebrew, and shewed me after this the travels of Niebuhr

translated into the French language, which language he understood pretty well. On my asking for an Arabic Bible, he brought me the Arabic translation of the Old Testament, published by the Bible Society, and we read together a great part of the first chapter of Genesis.

Gabay. Do you understand Persian?

I. A little. May I ask you about the state of the Jews at Gibraltar?

Gabay. With pleasure.

I. How many Jews are there at Gibraltar?

Gabay. Three or four thousand.

I. Have they a Rabbi?

Gabay. Yes, one Rabbi, his name is Rabbi Joseph from Morocco.

I. Is he a learned man?

Gabay. In the Talmud only.

I. Are the Jews at Gibraltar all Talmudists or Caraites?

Gabay. No Caraites, all are Talmudists; we hear there are some Caraites at Morocco.

I told him then of Mr. Lewis Way's conversation with the Caraite Jews in the Crimea, and Mr. Way's journey to Aix-la-Chapelle, with which account Gabay was very much pleased, and said, Love produces more effect than any other thing. We all agreed with him. I continued t he conversation by observing, that true Christians in every age have loved the Jews, and Mr. Croscombe observed, We are obliged to love the Jews, for we are so much indebted to them.

I. Is the account true, that the Jews at Gibraltar have a king?

Gabay. No; for the Jews are now without king, and without prophet, and without ephod.

I. Are the Jews at Gibraltar in connection with the Jews in Germany?

Gabay. No.

I. Have you any account of the new synagogue, which the Jews in Germany have established?

Gabay. What are their principles?

I. They are, alas! Deists, viz. neither Jews nor Christians.

Gabay. They are the beast spoken of in the Revelation of St. John.—He shewed me a Hebrew Bible with the commentary of Jonathan (Targum Jonathan).

I. Has Targum Jonathan the same authority among the Jews here, as the Targum Onkelos?

Gabay. Yes; for Targum Jonathan is written by inspiration of the Holy Ghost.

I. How may this be proved?

Gabay. By tradition.

I. By what tradition?

Gabay. By that of the Rabbies.

I. How do you prove the truth of that tradition of the Rabbies?

Gabay here broke off, and turned the conversation to another subject.

I. How many synagogues have the Jews at Gibraltar?

Gabay. Four.

I. According to what rite is their worship.

Gabay. The Spanish rite.—Do you understand Kimchi's dictionary?

I. A little.—Gabay took out of his shelves Kimchi's writings, and desired me to read. I read a portion of it, and asked him whether he would have any objection to read the Bible with me on the Sabbath day in the Spanish tongue, of which language Gabay is perfect master.

Gabay. With great pleasure.—He shewed me a Spanish Bible, and desired me to read and to translate the thirty-eighth chapter of Job, which I did; he then shewed me the New Testament in Hebrew, which he had in his possession.

After I had shewn him the sermon on the mount, I asked, How do you consider this doctrine?

Gabay. I consider the whole as a history.

I. Do you approve of it?

Gabay. I like fine and good words.—He broke off again, and I did not press upon him, and offered him the History of the Jews written by Hannah Adams, at which he was much pleased. A Jew from Barbary entered: I began to talk Arabic with him, but he could not understand my pronunciation.

I. How are the Jews in Morocco treated?

Gabay. Very ill.—I expressed my compassion in strong terms.

Gabay. Could we read the Bible together in Hebrew?

I. I shall be most happy.

Gabay. I offer you a room in my house?

I. I shall be most happy to take lodgings in your house, but I must first speak about it with Doctor Parker to whom I am particularly recommended.

I took his child in my arms; the Jews present, and the mother, Gabay's wife, seemed surprised by my kindness. Our conversation lasted an hour and a half, and then all the Jews and Gabay shook hands with me and Rev. Mr. Croscombe in the most cordial way, and he expressed his desire that I would come often to him. I asked him likewise, whether the Jews at Gibraltar read their Old Testament: he replied, No, alas! for Gibraltar is too much a town of business.

Gabay. In the edition of Simoni's Hebrew Bible printed at the expence of the Bible Society, there are many mistakes.

I. Mistakes which alter the sense, or only errors of the press?

Gabay. Errors which alter the sense.—I desired him to shew me those errors, which he said he was ready to do, but we had no time.—The Bible Society should indeed take into consideration what comes from such a learned man as Mr. Gabay is, for he highly respects the Bible Society; he spoke of the Bible Society freely with the greatest regard and animation, and considers that

Society as an instrument of God for destroying all prejudices, and exciting and reviving piety in the minds of men.

Doctor Parker returned from Spain the nineteenth of May, and we consulted with Rev. Messrs. Rees and Croscombe, Dr. Coldsteam and Pyne, and Lieutenant Bailey, whether I should accept the kind offer of the learned Jew Gabay to give me a lodging in his house.

May 21.—Dr. P. introduced me to His Excellency the Governor, who had already heard of me, and received me with great kindness, and gave me permission to stay at Gibraltar as long as I liked.

Mr. Pyne informed the rich Jew, Mr. Hassan, of my arrival; he is himself a Protestant, and he desired me to call on him.

Dr. Parker introduced me, and I took out of my pocket the Hebrew New Testament, and said:—that as I myself was a Jew by birth, and brought by the grace of the Lord to the knowledge of Jesus Christ, whom I now worship as my Saviour, I was rejoiced to have a brother according to the flesh at Gibraltar, who had embraced Christianity, and I hoped he had done so from conviction, convinced that we are all sinners, and can only be saved by the blood of Christ.

Sam. Hassan. I could wish that all the Jews may consider the subject, and be of the same view as Christians are, for the religion of Christ is better.

I perceived by this that he had not understood me, and I asked him, Why did you become a Christian?

S. Hassan. It is written in the prophecies, that Jesus is the Christ.

I. Have you read the Bible?

S. Hassan. Yes, in the Spanish tongue I read it.

As I intended to read some chapters of the New Testament with him, I shewed him the Hebrew New Testament I had in my hand, and asked him whether he ever had seen it?

S. Hassan. I never have seen a Hebrew translation of the New Testament, but I think the Jews will be surprised when they see it.

While we conversed together, his brother, Joseph Hassan, a great Hebrew scholar, and still a strict but reasonable Jew, entered the room. S. Hassan introduced me to him. His eyes are like eagle's eyes, and he is a man of talent and wealth. I showed him the New Testament; he read in it the fourth and fifth chapters of Matthew. He was struck when he read, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil." He read it twice over, and continued to read.

I. Do you approve of this doctrine?

Joseph Hassan. I cannot yet give you my decided opinion, for I have never read the New Testament; I know only the Old Testament, but I will tell you my view about the Messiah, and about Jesus. The design of the Messiah was, according to the prophets, to restore Israel into their own land, and to make them kings and priests; to redeem them from their captivity, and to make them a righteous people. And he, the Messiah, must be their king, and mighty to save. But Jesus was sacrificed, it may be for a good purpose, but this very circumstance shows that he was not the Messiah.

I. I am entirely of the same opinion that the Messiah will come again, and restore Israel to their own land, and every true Christian believes it: but they must first look on him whom they have pierced, and mourn.

J. Hassan. If I do not mistake, the Christians believe that the Messiah was to redeem Israel from eternal wrath by his death; but how can this be proved by the Old Testament, to which we ought to refer?

I referred him to Gen. iii. 15, and Isa. liii.

J. Hassan. How can you prove that he is already come?

I referred him to Gen. xlix. 10, and Dan. ix.

J. Hassan. I cannot now go into argument, for I have not yet read your book, as I declared from the beginning. I have no hesitation to acknowledge Jesus was sent by God. I shall examine both the Old and the New Testament. The state of the Jews is bad indeed; they are the worst nation upon earth.

I. I love the Jews, and have pity and pray for them, that they may be saved by believing in Jesus, who is God over all, blessed for ever.

J. Hassan. I cannot believe that he was God.

I. Why?

J. Hassan. I cannot comprehend such things with my reason.

I. Do you take your reason for an infallible guide in matters of religion; or do you take the revelation of God laid down in Moses and the prophets?

J. Hassan. The revelation of God.

I. "A child" (I cited this text in Hebrew) "is born unto us, a son is given unto us, and his name is called, Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

J. Hassan (Repeated with visible surprise in Hebrew). "A child is born unto us, a son is given unto us, and his name is called, Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

After he had repeated this verse, he said, "Let us speak about the seventh chapter of Isaiah."

I. My dear brother, let us not spring from one point to another, but acknowledge candidly that the Son is called "Mighty God."

J. Hassan. Yes.

I. Then Jesus is Mighty God—for he was that Son of God.

J. Hassan. I must read the New Testament.

Our conversation was partly in Italian, partly in Hebrew, and partly in English. I requested Dr. P. to continue the discourse with my brother according to the flesh, which

he did, and J. Hassan listened with great patience more than half an hour, so that our conversation lasted an hour and a half. Dr. P. spoke of the necessity of an atonement: J. H. confessed his entire ignorance of the New Testament, and promised us to read it.

I called again on Rabbi Gabay, and took with me some tracts and a copy of the Hebrew Psalter, of which Mr. Lewis Way had made me a present. Gabay was alone, for his wife and children were gone to town. He received me with all the kindness imaginable, and accepted the tracts and Psalter.

I. Rabbi, will you allow me to talk with you freely?

Gabay. With pleasure.

I. I am, as you know, a Jew by birth, the son of a Rabbi, but I believe, by the grace of the Lord, that Jesus of Nazareth is the Christ, for the prophets and Moses assure us of it with clear and distinct words: and by him alone, by Jesus of Nazareth, remission of sins is obtained, if we believe in him. Rabbi, you may be assured that I do not tell you this with the intention of offending you, for I love the Jews, and am grieved when I see them persecuted by nominal Christians, who have not the spirit of Christ; but I know at the same time that the Jews are now dispersed throughout the world on account of their unbelief. Their heart is hardened—they hear not him who loves them—they read not his Gospel, which gives joy and peace. I never felt that joy I now feel, when I was a Jew. I tell you, therefore, again, Jesus is the Shiloh who was to come.

Gabay. Jesus is Shiloh—how do you prove it?

I. For the sceptre is departed from Judah, and the lawgiver from between his feet.

Gabay. You translate *shebet* (שבט) sceptre.

I. What other meaning can you give שבט?

Gabay. Shebet has *ten* meanings. First, שבט *(sceptre)*, שבט מלכות (the sceptre of the *empire*). שבט מוסר *(rod of chastisement)*. Having premised this, I translate

Gen. xlix. 10, "The chastisement shall not depart from Judah, until Shiloh (Messiah) comes."

I. 1. You have left out מחוקק מבין רגליו, which, if you translate candidly, will shew that your translation will not hold. I will translate after your manner, but I shall translate those words which you have left out, and you will see the *incompatibility of it.* "CHASTISEMENT shall not depart from Judah, and the LAWGIVER from between his feet until Shiloh comes." *Chastisement* cannot consist with the *privilege* of the power to enact laws. 2. Jacob blessed Judah, and predicted that his brethren should praise him; and being represented as a young *lion*, it is not probable that *chastisement* should be his lot. 3. Neither Jews nor Christians have the right of altering the sense according to their pleasure, in order that they may maintain their views and opinions. I confess freely, that there are Christians who do the same as you, but I do not approve of it, it produces partiality. שבט was in this passage translated in the LXX, 280 years before Christ, in Jerome, in Targum Onkelos, and in the modern times it is translated by all the learned Jews, "*sceptre:*" why do you alter the sense?

Gabay. How did your father translate it?

I. Sceptre.

Gabay. But did he apply it to Jesus?

I. No; for he was not enlightened by the grace of the Lord; for the grace of God alone can teach us to know the Lord Jesus, God above all, blessed for ever.

Gabay. Shiloh is Moses.

I. Prove it.

Gabay. Begimatria, (בגמטריא) or by the Cabalistical account of the *letters;* שילה signifies *Moses* משה.

I. I reject every proof which is not taken from the Bible.

Gabay. Then I will shew you the opinion of the great Rabbi More.

I. I have nothing to do with More—the Bible only!

Gabay. Moses has received two Torahs, תורה שבעל פה and תורה שבכתב.

I. Prove by תורה שבכתב, *the written word,* the truth, or the existence of תורה שבעל פה, the *traditional* word.

As I saw that he began to make a poor figure, I broke off, and turned the conversation to Isaiah liii.

Gabay. Israel's sufferings are described in this chapter.

I. According to this opinion, the 8th verse must be interpreted and translated in the following manner: "Israel (he) was cut off out of the land of the living: for the transgression of my people (Israel) was he (Israel) stricken."—Gabay was silenced, but not convinced.

After a little while Gabay said, "How could Jesus abolish circumcision?" I answered him by Jeremiah xxxi.

Gabay. It is clearly said, that the uncircumcised go to hell.—He showed me for a proof Ezek. xxxii.

I. It is not said that they go to hell on account of uncircumcision in the flesh; and we must not confound the old with the new covenant.

The conversation lasted two hours. We separated as friends, and he asked me to come to him again.

May 24.—Lieutenant Bailey introduced me yesterday morning to Mr. Ben Oliel, who is not only the richest Jew, but the richest man, at Gibraltar; he is Consul general of the emperor of Morocco. He received us with great kindness, and told us he should be glad to see us at his country house, where he would give me all the information he could about the East. Dr. Parker and Lieut. Bailey went with me to Mr. Ben Oliel, and he received us with the cordiality of an Israelite indeed. And although I told him I was a Jew, and had through conviction entered the Christian church, he, as a strict Jew, did not change his countenance, but promised to give me letters for the prior of the Spanish convent at Jerusalem, that he may introduce me to the Jews at Jerusalem. He

was rejoiced that I could talk with him in Hebrew, although not fluently, and also in Arabic, and was pleased to hear accounts of the Jews residing at Paris and in Germany. He promised to introduce me to the three presidents of the three synagogues at Gibraltar, that they might shew me their synagogues.

Jonas, a young Jew of Gibraltar, came to Dr. Parker's, and argued with me an hour and a half; he explained Genesis xlix. 10, in the following manner: "Prosperity and happiness shall not depart from Judah, until Shiloh the Messiah comes." And he argued that there is much wealth and prosperity to be met with among the Jews, especially at Gibraltar, and other parts of the East. What he said was quite nonsense. I offered him a New Testament, but he said that he had one. I gave him a copy of the Psalter, and Tremellius's Catechism. Not one Jew at Gibraltar has come to me to ask money; to defend their religion is their only object.

May 25.—I again visited Rabbi Nahman of Jerusalem. After we had talked for half an hour about the East, other Jews entered the room, and among them the above-mentioned Jonas.

Rabbi. I have heard that your intention is to convert the Jews at Jerusalem. You must know, as a man of sense, that we are attached to our religion, and that it is quite impossible for you to convert a Jew.

I. It is true, I cannot convert, God only can convert; but I shall tell every one, that I, who was once a Jew, am now a Christian, and believe that Jesus is the Messiah.

As soon as I had said this, Jonas interrupted me and began to argue with me; the Rabbi told him that I came to converse with himself, and not with Mr. Jonas. Jonas then became more impudent, and insulted the Rabbi.

I. Mr. Jonas, I came not to argue with you, but to converse with the Rabbi; if you will argue with me, come to my house, but now I beg you not to interrupt us.

Jonas became as white as a sheet of paper, but he held his tongue. Soon after, I went away, and the Rabbi promised to call on me.

May 25.—Mr. Ben Oliel introduced me this evening to Mr. Abraham Ben Atar, to Mr. Joseph Bensequin, and to Mr. Sekerre; Dr. Parker and Lieutenant Bailey accompanied me. I perceived, in the room of Mr. Ben Oliel, the picture of the great Rabbi Cologna, of Paris, whom they consider a man of the highest talents. Abraham Ben Atar, Jos. Bensequin, and Sekerre, are the presidents of the three chief synagogues at Gibraltar; they all assured me that there are not more than 1600 Jews at Gibraltar. I was asked about the new synagogue at Berlin, the members of which synagogue send individuals to several parts of the world to procure subscriptions and to make proselytes, but they do not find access at Gibraltar. They gave me information about the Jews in Portugal, and assured me that they remained faithful to their religion, but the Jews in Spain have entirely forgotten that they are Jews. I asked them, whether the account I heard at Rome, from the secretary of the inquisition, was true, namely, that there is a street at Madrid where they are all Jews? They replied, Yes!

Mr. Ben Oliel requested them to introduce me to their synagogue, which they did. The president gave me, and my companion, Lieutenant Bailey, a seat near his, and a prayer book in Hebrew and English: they shewed me the prayer for the king, written in the best Hebrew you can imagine. A young nice and respectable Jew told Dr. Parker, that he must talk with me on the subject of religion. A young Jew from Barbary, an aimable man indeed, came to me and shook hands with me, and said in Hebrew, I wish to speak with you; I told him I should be very happy. The same evening there came to me two respectable Jews and asked for Gospels and tracts. Dr. Parker thought it well to give them without money, which I did.

They promised to come to me, and converse with me on Monday.

May 26.—I went, in company with Lieutenant Bailey, to the synagogue called Shaar Hasha, that is, the Gates of Heaven. A rich Portuguese Jew, called Cohen, talked with me, and told me that there are Jews in Portugal, who are Bishops and Roman Catholic Priests, but in secret observe the Jewish religion. He told me that a Jew from Portugal came lately to Gibraltar, where he was circumcised. He now lives at Malta. Mr. Cohen invited me to drink tea with him.

I went for the third time to Rabbi Gabay. Dr. Parker thought it well that I should go alone, as I am known to all the Jews at Gibraltar. Before I went we prayed the Lord to be my mouth, and to give me wisdom and discretion in defending his holy name, and the Lord in his infinite mercy and goodness heard our supplication.

I went in the forenoon, at half past eleven, to Rabbi Gabay, to read Spanish. Rabbi Gabay's son stood at the gate, and when he saw me he ran to tell his father. When I entered the room, Rabbi Gabay, and three Jews, with white beards, dressed after the Turkish manner, four other respectable Jews of the Portuguese persuasion, and two Jewish ladies, were present. They all arose. I shook hands with Rabbi Gabay, and made my bow to the others, to which they replied very kindly, and they all shewed by their countenances that they respected my persuasion, but that they are not afraid of me, and that they should be ready to answer if I attacked them. I desired Rabbi Gabay to read the Bible with me in the Spanish tongue.

He inquired what chapter I should like to read. I declined choosing a chapter, for although I wished to name a chapter in which the Messiah was spoken of, I did not know whether Gabay would like to argue with me in the presence of other Jews. I therefore told him, that he, as my master, should choose a chapter. He took the xith

chapter of Isaiah, "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." When we came to the fourth verse, "And with the breath of his lips shall he slay the wicked," Gabay asked, Who is that wicked?

I. The rebels against God's revelation.

Gabay. Antichrist is understood.

I. It may be.—And I continued, and read to verse 6, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid." Gabay interrupted me again, and asked, What is the sense of this verse?

I. That there shall be universal peace.—After I had finished the chapter, a silence took place for some minutes. The Turkish Jews sat in the eastern manner, with their hands on their beards. A young Jew, whose countenance expressed solidity and seriousness, opened the Hebrew Bible, and all the others followed his example.

Young Jew. Mr. Wolff, do you understand the contents of this chapter?

I. The prophet speaks of the Messiah.

Young Jew. Does the wolf dwell with the lamb, and does the leopard lie down with the kid?

I. Before I enter into any argument, I feel it to be my duty to declare what my faith is. My brethren, you may be assured that I love you, and it breaks my heart when I see my brethren persecuted by nominal Christians; but I must say this, that that Jesus, whom our forefathers crucified, is the Messiah, the Redeemer of Israel, and whosoever believeth in him, will obtain remission of sins, will experience peace, and joy, and righteousness in the Holy Spirit! Yes, yes. I tell you the truth that Jesus is the Messiah. Blessed are the poor in spirit, for their's is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. He came not to destroy the law and the prophets. He came not to destroy, but to fulfil.—Jesus the crucified one is the Messiah, and that Jesus

must be preached, and I trust by the Lord's grace, he will give me strength to die, if necessary, for the glory of his name.—Jesus is the Messiah!

This was the substance of my profession in the midst of these Jews. I told it with a voice, and an agitation, that must have fully persuaded them that I, by the grace of the Lord, believed what I professed to believe. No anger, no gnashing of teeth, no laughter, no blasphemy followed. God be praised for it. There was a serious countenance, a looking to their Bibles, and no Talmud was seen upon the table. I wish I were in London to imitate, in the presence of Christian friends, the serious countenances of those brethren, and especially of that young Jew, whose countenance and eyes, whilst looking at the aged Jews, who were searching the Scriptures, expressed his desire to cut me in pieces, not with violence, but with the force of his arguments, and with the sword of Scripture.

Young Jew. You have poured out your feelings, but I desire arguments.

All the Jews. Arguments.

I. The Messiah is come.

Young Jew. But the lamb does not dwell with the wolf; it is not yet that universal peace.

I. This will take place at his second coming.

Young Jew. How do you prove two comings of the Messiah?

I. When we find that there was the greatest part of the prophecy fulfilled, in one who declared himself the Messiah, then we must believe that he was the Messiah, and are bound to believe what he revealeth unto us. Messiah is to come, and he tells us he shall come again. Many of the prophecies are not yet fulfilled, and he must come a second time to fulfil them.

Young Jew. How do you prove that Messiah must have come?

I. The sceptre shall not be taken from Judah, until Shiloh comes.

Young Jew. But the sceptre departed 300 years before Jesus.

I. Very well; then according to your argument Messiah has come; I did not prove from the passage, that Jesus must have been the Messiah.

Young Jew. No, but this proves that it must be understood in a different way.

I. We have no right to alter the grammatical sense of a passage, when it does not agree with our own view, and does not suit our purpose.

Young Jew. How do you explain the עד־כי otherwise than *instantly?*

I proved by other passages, that עד־כי is often said when a thing will happen a long time after: and thus we came to the ixth chapter of Daniel, which I read through, and shewed that the weeks appointed for Christ's coming into the world, were passed. He confessed that he did not understand the weeks of Daniel. He then said, Of what use is the genealogy of Jesus, if he was not the son of Joseph?

I. To shew to the Jews, that Jesus could be no other than the son of David (Isaiah xi.). We may take him from Joseph's or Mary's side.

Young Jew. The mother cannot be reckoned.

I. In Numbers xxii. the daughters of Zelophehad, there is an instance to the contrary. "God hath created a new thing in the earth, a woman shall compass a man."

Young Jew. גבר can never mean a *man-child,* for the very derivation signifies a *strong man.*

I referred to Job iii. 3, where by גבר evidently *a man-child* is understood.

Young Jew. How do you prove that עלמה signifies *a virgin?*

I. The root of it is עלם *to hide,* a woman hidden from man until her marriage.

Gabay. 1 Samuel xvii. 13. A young man is called עלם.

I. The very passage shews that עלמה signifies a virgin,

for עלם is, in a contemptible sense, a man not yet fit to marry.

Young Jew. In Proverbs xxx. 19, עלמה signifies *a young wife.*

I. You have no authority for translating it *wife.*

Young Jew. Why do not Christians celebrate the Sabbath?

I. They are commanded to do it, if they do it not, they sin.

Gabay and the young Jew then desired me to write down my proofs of Christianity, and said they would answer me. I intend to do so if I have time.

The conversation lasted three hours and a half, and we left each other in the greatest kindness.

CHAPTER II.

Gibraltar—Conversations continued.—Mr. Gabay—Ben Aruz.—Testimony of Christian Friends at Gibraltar.—Mr. Wolff's last Communication from thence. His Argument with Roman Catholics.—Additional Testimony.

Gibraltar, June 13, 1821.

THE ship cannot sail, on account of the contrary wind; I therefore continue my conversations with the Jews at Gibraltar.

The 10th of June, I read with Mr. Gabay the work of the Portuguese Rabbi Netto, who was a Doctor of Madeira, and High Priest of the Jews at London, and died in the year 1727; he wrote in the Spanish tongue, a refutation of the principles of the Caraite Jews, who deny the authority of tradition. Rabbi Netto must have read Bellarmin, and Thomas Aquinas, for he proves the necessity and divine origin of tradition, just in the same way as those champions of Popery. The learned Jews at Gibraltar study the works of Rabbi Solomon Isaac, Aben Ezra, Rabbi Levi, Ben Gerson, Rabbi David Kimchi, Abarbanel, (prime Minister of the King Fernando V.) and the Book Zohar. The most learned Jews at Gibraltar are, 1. Rabbi Joseph Elmaleck.—2. Rabbi Shalom.—3. Rabbi Judah Bives.—4. Joseph Ben Saken.

I distributed New Testaments, not those of my own, but Dr. Parker's, as follows:—1. One New Testament to the respectable Jew Ben Aba.—2. To Isaac Levi, a nice young man of talent and property.—3. The excellent and serious Jew Sananes.—4. I gave one to a Jew whose name I do not recollect.—5. Cohen, a gentleman by principle and education.—6. To Mr. Ben Aruz, respected by all the officers of the Garrison as an honest man and a

gentleman; he is a man of property: he asked Mr. Cohen to lend him the New Testament; on being informed of it, I went to him with Mr. Cohen, and gave him one. I shall mention the interesting conversation I had with him.—7. Ben Sachar, a merchant, and man of education. —8. Ben Sachen, jun., a rich Jew.—9. Shemai Uziel.—10. Benadino.—11. Belis.—12. Judah Aboah.—13. Mr. Messiah, a young gentleman-like Jew, who understands Latin, French, Spanish, and Hebrew, and who has read Buchanan's Researches, and believes himself to be of the family of King David.—14. Anonymous.—15. Ben Jamin. —16. Simon Uziel.—17. Judah Benaim.—18. Sarphat. —19. Casetti.—20. Anonymous.—21. Anonymous.—22. Anonymous.—23. Anonymous.—24. To Mr. Gabay two for distribution.—25. Haguz Hazelcot.—26. Menahem Gomez.—27. Joseph.—28. Kamkit, a schoolmaster.

I came to Mr. Gabay, as he was about to lend Mr. Kamkit his own New Testament to read; I therefore made him a present of the one I had with me. Many desired to pay me for the books, but I took no money, according to Dr. Parker's advice. When I went last Saturday to Mr. Gabay, I met five or six Jews, who read the New Testament with Mr. Gabay. And in the afternoon I found Mr. Gabay, with Mr. Casetti, at Dr. Parker's, expecting me, and we read the New Testament together with great eagerness. I have given three New Testaments to three other poor Jews, who understand Hebrew.

June 12.—I was introduced by Mr. Cohen to Mr. Ben Aruz.

Ben Aruz. I am very much obliged for the New Testament; I always say to my friend Cohen that Mr. Wolff is a very sensible man, of great talent, who gains much money, and eats well, and drinks well, and believes in his heart what he likes. The Jews at Gibraltar are a parcel of fools, who argue with you about the prophets and the law. I have been in the world, and know the world very

well; I have done myself all that you, Mr. Wolff, do—I went about with Bishops arm in arm; I lived many times in convents, moreover I was the *galant homme* of all the ladies; but in the midst of all those things, in my heart I was a Jew—and so are you, Mr. Wolff,—but you are right!

I. It is lamentable, indeed, that you should know so little of the spirit of the law of Moses and the prophets, that you should think that a man may be a hypocrite and nevertheless be a Jew. If you, Mr. Ben Aruz, have acted thus in your youth, for a little meat and drink, you have acted wrong, and I tell you that you have not been happy in yourself whilst doing it. Do you think that I can be such a fool as to deny my God, my Saviour, for money, for meat and drink? There will be a day of resurrection, a day of universal judgment, and if I should then be in the state you suppose, my wretched soul must be in awful circumstances. But no, no, I believe with all my heart, and all my soul, in Jesus Christ, my Saviour, my Redeemer.

Mr. Cohen went away, and I was for a little while alone with Ben Aruz.

Ben Aruz. Mr. Wolff, I am a man of honour, a man of secresy, and I assure you with an oath, that I will not betray you; but tell me sincerely, do you believe in Jesus Christ?

I. In Jesus Christ, my Lord, my God—in Jesus Christ, my Lord, my God—in Jesus Christ, my Lord, my God—the heaven above is my witness, and the earth beneath.

Ben Aruz. What use is the Son? we have the Father, and in him we believe!

I. Do you believe in the Father?

Ben Aruz. I believe.

I. And all that he commands?

Ben Aruz. All that he commands I am bound to fulfil.

I. The father commands, "Kiss the Son."

Ben Aruz. I tell you this, Mr. Wolff, you will cry out

on your death bed, "I have sinned, I have committed iniquity, I have done wickedly."

I. Yes, you are right, I shall cry out indeed, "I have sinned, I have committed iniquity, I have done wickedly;" but at the same time I shall add, "My hope is in thee, Jesus, my Lord, my Redeemer, and my God!"

Some Jews of respectability entering the room of Mr. Ben Aruz, saluted me very kindly. I began to talk of the divine origin of the Law of Moses and the Prophets, and the malice of the Rabbies. This was the first time that I attacked their prejudices. They listened with attention, and shewed me the greatest respect. I visited, after that conversation, the Rabbi of Jerusalem, who received me with the greatest kindness, and told me that he was sorry that Jonas had been so uncivil. He told me that he had an intention of visiting London before his departure for Jerusalem; I asked him whether he would take with him to London some letters for you? he said, "With great pleasure." He will be in London in a month, and bring you letters: I am sure you will receive him kindly.

June 13.—Mr. Gabay attacked me again with the word עלמה (Is. vii.) and said, it is true that עלם signifies *to hide*, but I will shew you that עלמה may signify something else; but he desired first to hear my strict proofs that עלמה signifies *virgin*.

I. 1. The proof is the root of the word itself. 2. It is from the oldest translators. 3. From the citation of the New Testament.

1. The root is עלם *hide*, עלמה *a woman hidden*, after the manner and custom of the East, until she is of age for marriage. 2. The Greek Translators, one hundred and eighty years before Christ, translate the word *Virgin*. 3. The Evangelist Matthew would not have been so bold as to translate it *Virgin*, if the Jews had not generally understood *Virgin* under עלמה. 4. Other passages prove it.

Gabay. I will prove to you from Kimchi's Dictionary,

that עלם must have another original signification besides *hide.*

He opened Kimchi, and shewed me נעלמים, which Kimchi translates חוטא, *sinner,* but he did not read through Kimchi's interpretation.

I. Mr. Gabay, go on! go on! go on!

I never was in such a heat. Gabay was obliged to continue, and we found that Kimchi mentions the reason why נעלמים has the signification of *sinner,* for (says Kimchi) he acts in secret places. The above-mentioned Ben Aruz, who is the friend of Mr. Gabay, with whom he travelled ten years, entered the room; he used the arguments he did the day before; I was able, by the grace of the Lord, to tell him again that I set my only hope in Jesus, my Lord!

Ben Aruz. You must confess the name of Christ!

I. Yes, you are right, I *must* confess the name of Christ, compelled by the grace of the Lord.

Ben Aruz. For all your present welfare depends upon this profession.

I. All my present and future happiness and welfare depend upon it.

Ben Aruz. Courage, Mr. Wolff.

I. Which Jesus Christ, my Lord, will give me.

Ben Aruz. Hold him fast.

I. I will by his grace hold him fast.

Ben Aruz. Or you lose yourself.

I. Or lose myself for ever.

Ben Aruz. You are a man of great talent.

I. I am a poor weak creature, a sinner, who hopes to be saved by Christ Jesus, by his blood!

Gabay. He neither slumbers nor sleeps, the Watchman in Israel! *(He said this in Hebrew.)*

I. He neither slumbers nor sleeps, the Watchman in Israel! *(I in Hebrew.)*

Gabay. Hear, Israel, the Lord our God is one Lord! *(In Hebrew again.)*

I. Hear, Israel, the Lord our God is one Lord---and Jesus is the Messiah! *(I in Hebrew.)*

Tears stood in the eyes of Gabay, and Ben Aruz became more serious. No Jew has ever seen me, by the grace of the Lord, I hope, in a trifling spirit. They can always observe my whole heart in my countenance.

Mr. Bailey is my greatest friend at Gibraltar; I have seldom had a friend who took such a lively interest in my pursuits as he does.

I should be very much obliged if my Journal could be printed, and copies of it sent to Gibraltar, that the Jews may see that I have neither *added* nor *taken away* from the conversations I had there; and that they may see that I have stated the facts faithfully. I must observe this, that no Christian could use other and better weapons than the greatest part of the Jews at Gibraltar used against me; they used the weapons of *love*, and *arguments* for their defence against me: the most respectable and the richest among them shake hands with me. Mr. Nahum asked me to dine with him; he is considered as the richest Jew after Ben Oliel.

Doctor Parker wishes me to return to Gibraltar in a year, and visit Portugal and Spain, where there are many Jews, and especially many rich baptized Jews, whom I might encourage for the Society. Mr. Miranda, lately become a Christian, is a Judge at Lisbon. Lieutenant Bailey can give you all the information you desire; he is a man of great energy, zeal, and piety; write to him. Mr. Cohen, a true gentleman, knows how to break off conversations about religion; he will not give offence to any body. I should wish a large portion of my Journal to be sent to Lieutenant Bailey, who will take care to distribute it among the Jews. The Hon. Mr. Vernon will speak with you of this officer.

The two letters following, addressed to the Christian friend, under whose patronage Mr. Wolff went to the East, afford an honourable testimony respecting his labours at Gibraltar.

Sir, *Gibraltar, June* 13, 1821.

Mr. Wolff, previous to closing his letter, has requested me to write you a few lines, to give you my opinion of his conduct here, which I the more readily do, on account of the zeal and exertions that he has shown. Since his arrival he has resided with me; consequently I may venture to say more than many can relative to him. He has certainly caused an inquiry amongst the Jews that never existed before, and which, I trust, may ultimately open their eyes;---some of them are excited, particularly so; but in all, and every conversation Mr. Wolff has had with them, he has come off the conqueror: his manners are amiable in the extreme, and his simplicity must win the heart;---amongst the Jews he is respected, more so than I had reason to expect he would have been: he has met with some trifling insult, but not of any consequence. My paper obliges me to conclude. If I can in any way be useful to you, or the Society in England, I beg you to command me; and believe me to be, Sir, your faithful Servant,

John William Bailey.

Sir, *Madrid, June* 21, 1821.

As my whole desire and earnest wish is, and was more than these forty years past, the promoting the glory of God, and the propagating the divine and pure word of life, the fountain of salvation among all nations and people, I rejoiced on hearing of your zeal on the same purpose, and long truly to be useful to that glorious cause; and although in Christ Jesus there is no distinction of the Jew and the Greek, for there is one Lord over all, rich to all that call upon him; nevertheless, I say with St. Paul, that I have great sadness and continual sorrow in my heart for those unfortunate people, to whom belongeth the adoption of children, and the glory, and the covenant, and the giving of the law, and the service of God, and the promises, whose are the fathers, and of whom is Christ according to the flesh, who are broken

off the divine olive-tree on account of their unbelief; as God is rich in mercy and goodness, he may open their eyes, and may call them to faith and engraft them again in their natural olive-tree: for I really believe, and am entirely convinced, that Divine Providence keeps the Jewish nation separated from the rest of the people of the earth, and distinguished from all, known to all, and acknowledged by all to be the true offspring of the Patriarchs and Prophets, to show to the world his goodness and the severity of his judgment; and the day will come when the Lord of Hosts will turn away ungodliness from Jacob; for if their loss was the reconciliation of the world, surely their reception into the Church of Christ will be life from death. For this reason, my dear Sir, I am exceeding glad to hear that you were pleased to send Mr. Joseph Wolff as Missionary to Jerusalem; may God be with him, and make him an instrument in his divine hands to convince and convert unbelievers, and to gain souls to Christ. Pray when you write to him give him my remembrance, and let him know that I offer up my poor prayers to the Almighty for his preservation and prosperity in his godly mission, and I wish that he may be like unto Joseph in Egypt, a Saviour to his brethren according to the flesh; and hoping, Sir, you will pardon the liberty I take in writing so long a letter, and at the same time desiring your respectable answer,—I remain, your most humble and obedient servant, JOHN JOSEPH HEYDECK.

My address is—A Dⁿ Juan Josef Heydeck, Professor de Linguas Orientales, en Real Colegio de Sⁿ Ysidoro, Madrid.

Mr. Wolff writes as follows from Gibraltar, June 15, 1821:—

I go on board to-morrow at five o'clock. It is a fact, that the rich and learned Jews at Gibraltar are more liberal, more candid, more ready to hear and to argue about the truth of Christianity, than those among them

who are poor, both in *knowledge* and in *money;* for these try only to cover their bodily poverty, and do not mind, neither do they know, their spiritual poverty, and for this very reason they cannot be blessed of the Lord, and the kingdom of heaven cannot become theirs. As long as I had to do here with Jews of property, respectability, and learning, I had much comfort and pleasure; they listened to me, argued, and received New Testaments from me; and the Rev. Mr. Croscombe, and I myself have observed them reading it in shops, and in their houses, and arguing about it among themselves. They wrote (as for instance, the excellent Mr. Messiah did, who is quite a gentleman) their remarks upon the tracts I gave them; asked me (as for instance, Nahum, one of the Presidents, and the learned Gabay) to dine with them; challenged me to write upon the subject; but as soon as I began to distribute New Testaments, and the Hebrew Psalms of David among the poor Moorish and Barbary Jews, I am sorry to say I met with pieces of the New Testament, and even of the Psalms of David, in the street, burnt and torn in pieces, notwithstanding I gave only to them who asked for it: they shewed me afterwards themselves, what they had done with it. As soon as I offered the Book of books, the word of life, to those wretched and bodily-poor sons of Abraham, I was disappointed; I heard blasphemies against Jesus, my Lord; Mr. Messiah therefore told me, and he himself is a strict Jew, "You are very wrong, Mr. Wolf, in giving books to those wretched people, who will only abuse you for it." I said, "Friend, I must, as a Christian, shew the way of salvation, even to the most wretched as to the most respectable." Some exceptions must be made. The Jew, Casetti, a Moorish Jew, reads every day the New Testament I gave him. The ship was expected to sail yesterday; Mr. Gabay, therefore, wished to have an hour's conversation before my departure; I promised to call on him, and I said to him, "Dear friend, I beg

you to read the New Testament diligently, and you may believe me, when I say, that I believe in Jesus Christ, and find, every day, more *peace* in this belief." He promised me solemnly to read the New Testament with attention. I called on him, and found the New Testament on his table, marked with a paper, which shewed he had read it to the Gospel of St. Luke. He said to me, "*If you could have remained longer at Gibraltar, we should have read together portions of the New Testament, and I myself would have translated portions of it into more elegant Hebrew.*" When I said to him, that I should embark at six o'clock, Gabay said to me, "You will see me on board; I do not, therefore, take leave of you." All my Christian friends at Gibraltar were surprised at the affection of that strict Jew towards me. I have given him a letter for the Rev. Mr. Owen, for he has an intention of translating the Bible into the South-Arabic language: as he was many years in Morocco, he is perfect master of that dialect. I beg you to press upon the Society, to send to Gibraltar, for twelve months, the Rev. Mr. Solomon. He is a man of much *solidity*, and unquestioned sincerity, and they must give him power to act with independency and liberty, so that nobody at Gibraltar should prescribe rules to him. It would be very well as Gibraltar is a dear place, if Mr. Solomon could live in the house of Lieutenant Bailey, resident agent for transports, in whose house I have lived gratis more than four weeks, and who told me that I may take his house for my house, as often as I return to Gibraltar. He is a great friend of the cause; he went about with me to the most respectable people of Gibraltar, and introduced me to Ben Oliel, and so on.

I intended to preach here publicly in the street before my departure; Lieutenant Bailey determined to stand on my side, and protect me against any insult of the mob, especially the Catholics, to which I might be exposed.

Yesterday there came to me Signor Enrigo Chare della

Santissima Trinita, a converted Jew from Spain. I asked him why he turned Catholic? He said, "He saw by the grace of God, that Jesus was that Messiah whom the Jews expect." I introduced him to Dr. Parker, who gave him a Spanish New Testament. He told me of Losmentos, alla Casa Nuovo at Cadiz, who is a converted Jew residing in Cadiz, and who is very rich. I am sure that there is much to be done in Spain, and Portugal, among those Jews whose ancestors were compelled to embrace Christianity. "The Jews at Gibraltar," the honest Ben Oliel, President Sekerri, and Mr. Cohen, told me, "and the Jews, who are descendants of Jews, compelled to become Christians, are now quite Catholics, and know nothing more of Judaism. But this is only the case in Spain. In Portugal, on the contrary, they are Jews in sentiment, for they enjoy liberty of conscience." The only Miranda who is Judge at Lisbon, seems to be a Christian in principle, and so does Juan Joseph Heydeck at Madrid, Professor of the University. He was Rabbi near Cologne, in Germany, and was convinced by the fifty-third chapter of Isaiah. He has written many books on Christianity. All these Jews could be made useful to the Bible Society; as they are men of respectability and influence in Spain, they might do great things. Although I do not know them personally, and never was in correspondence with them, I know the disposition and feeling of a Jew so well, that I am sure no Jew can be such a bigotted Catholic, that he should not feel respect for the promoters of the Book of Moses and the Prophets,—I mean the Bible Society. I have written to Juan Joseph Heydeck, at Madrid, requesting him to write to you. If you should see Carthosa, from Gibraltar, at London, recommend the Missionary who may be sent to Gibraltar, to his attention.

Five or six Catholic priests asked me two days ago to go with them to their house; they brought me into a dark room—nobody looked me in my face—their manner

of arguing was rude. They began to talk about the Pope. We used the Latin tongue. I told them I loved Pius the Seventh very much, on account of his liberality. One of the priests told me, unasked, that he was at Rome in 1817, when I was in the Propaganda, and knew Cardinal Litta well. I said to him, that I had received, after my departure from Rome, a very *affectionate* and *interesting* letter from Cardinal Litta. We began to argue about the Pope's infallibility.

I. Ecclesia Gallica non credit Papam esse infallibilem.

Capucin. Ecclesia Gallicana credit minus quam debet.

I. Quomodo probas?

Capucin. Papa est caput ecclesiæ, ergo infallibilis esse debet.

I. Verbum digito Domini *scriptum* non dicit hoc.

Capucin. Nec tibi nec mihi, sacra scriptura data fuit, sed ecclesiæ.

I shewed my indignation at this answer, and left that horrid company. I would rather join in prayer with Mahomedans, than with those priests of Baal. I confess that I was not at all easy in their company, and was glad to come out from them. They shewed me by their countenance that they hated me, and they had most surely consigned me to the Inquisition, if it had been in their power.

Some of the Protestant Christians here fear that my life is not safe among the Jews; but the following fact may prove the contrary. I went two days ago out of the gate of Gibraltar; in returning to Lieutenant Bailey, I mistook the road and came into a solitary place; I met some Jews, they smiled, and brought me into the right way. I go alone into their houses, and to their synagogues, and they shake hands with me; I show myself very serious to them, in order to keep up that respect which is necessary for me among them.

If I should not want so much as ten pounds per month, I will apply it at Jerusalem, to establish an institution

for the Jews, and maintain a schoolmaster for them who understands the Lancaster, or Pestalozzi's system. This is the last letter I shall write to you from Gibraltar.

Mr. Bailey gives the following testimony in addition to his former letter addressed to the patron of Mr. Wolff.

Gibraltar, June 16, 1821.

I must apologise for troubling you so often as a stranger, but Mr. Wolff having made me promise him before his departure, to write to you, will, I hope, plead my excuse in this instance: he left me this morning at five o'clock. I saw him off, and, poor fellow, he was much affected; his last words were, "Write to my protector, Mr. Drummond, and tell him all you know about me and my conduct at Gibraltar. Tell him, also, I go to Jerusalem with a fervent heart, in the service on which he has sent me—tell him," again he said, "I will never deceive him in the most trifling instance;" he then bade me adieu. May the Lord Jesus Christ bless and protect him for ever! He is, I am persuaded, a sincere Christian, and has the cause at heart, on which you have sent him. On my return home, I found a letter addressed to me from him, and I think I cannot do better than send for your perusal a copy of it, viz.

"Dear Friend,

"I am now going, and not able to express the inward feelings of my heart. You and your lady received me with kindness and hospitality, equal to that of the patriarchs of old. I hope that the Lord will enable me to remember you and your lady before a throne of grace; and should we not see each other here again upon this earth, I trust, by the infinite mercy of God, to see you and your lady before the throne of the Lamb, where no separation takes place: I am sure you will pray for me while I shall be on the great waters, admiring the wonders of the Lord. Dear Sir, although, I hope, that I labour not for

the praise of men, but for the glory of the Lord. I nevertheless could wish that my friends at London should exactly know what I do; allow me, therefore, to address to you the following petition, namely, that you will be so kind as to write by the land post to Mr. ——, about the acquaintance I formed with Emanuel Hassan, who may become useful by your's and Dr. Parker's directions, and tell him I gave you the name of Don Juan Joseph Heydeck, professor of Oriental Languages at Madrid, a converted Jew, who may become useful to the Bible Society in Spain. Mention also, that I have distributed upwards of fifty copies of the New Testament, as also some Psalters, and upwards of one hundred tracts, amongst respectable Jews at Gibraltar. I know the joy this news will give to other friends, and to the whole of the Jews' Society; and it will induce them to send other labourers into the vineyard of the Lord.

"Never, no, never, shall I forget the more than brother and sister-like kindness you and your lady exhibited towards me. May the Lord give you an exceeding great abundance of his heavenly peace.

(Signed) JOSEPH WOLFF."

Believe me, Sir, I have not sent this from vanity; I love the writer of it, and thought it only justice to send it to you, whom it more concerns than any other. His observations are correct, and I do think it would be a most desirable thing, for a man of sound learning and caution to be sent out here amongst the Jews. He ought to be a Jew himself, and well acquainted with the Hebrew language, as it is very well understood amongst them here. I much fear the situation of Gibraltar is not duly appreciated by any of the Societies in London. It is a point that cannot be too much considered; more particularly from the present state in which Spain is. An inquiry is daily made, and the Scriptures distributed in that language considerably. This I pointed

out to the Hon. G. Vernon, a few days since, who, I believe, thinks as I do; should you see him, I shall be thankful if you will mention, how anxious I am to receive the supply of Bibles in all languages, he was kind enough to say he would get sent to me—Spanish Bibles particularly. Permit me to ask your kind assistance in this respect also.

I have the honour to subscribe myself,
Your very faithful and humble servant,
JOHN WILLIAM BAILEY.

Sir, *Gibraltar, June* 21, 1821.

I TROUBLE you with this at the request of Mr. Joseph Wolff, who has been sojourning here for a short time, and who, when I objected, that I was altogether unknown to you, replied, that he had mentioned my name in a late letter to you. I therefore cheerfully comply with his wish, and feel much pleasure in assuring you, that his conduct here, with regard to his poor benighted brethren the Jews, has been such as amply to justify the confidence which you, and other well-disposed persons have placed in him. That your hopes and expectations may be finally realised, through the divine favour, is my humble prayer! I can with truth add, that the genuine Christian piety evinced by this gentleman, his ardent zeal in the cause of God, and especially in behalf of his brethren after the flesh, and his child-like simplicity of manners, have rendered him an object of peculiar interest to several persons here, capable of appreciating his worth; and have left an impression with them, and I should hope too amongst those to whom his visit was more particularly directed, which will not speedily be effaced. He sailed from hence for Malta on Monday last, the 16th.

I am, Sir,
Your most obedient Servant,
JOHN PYNE.

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CHAPTER III.

Malta.—Letter of Mr. Gaisford.—Journal continued.—Occurrences at Malta, and departure for Palestine.—Voyage to Alexandria.

Malta, Nov. 12, 1821.

I HAVE great pleasure in the honour of forwarding to you the enclosed, a series of Mr. Wolff's journal, received some days since by Dr. Naudi. Many of his friends here have derived much interest in its perusal, and think it highly creditable to his missionary qualifications. I sent it for the perusal of His Excellency, the Governor, Sir Manley Power, to whom I introduced Mr. Wolff, and who showed him, when at Malta, every becoming civility. Mr. Wolff whilst here, conversed with many Catholic priests, and gave tracts to them. He frequently visited a respectable Jewish family named P. to whom also I assisted him in procuring his introduction to them. He conversed much with them upon religion. He preached twice at the Rev. Mr. Wilson's missionary Chapel on Sunday evenings. Lieutenant M. of the 90th regiment, lately removed to the Ionian Islands, often expressed much gratitude to me for Mr. Wolff's kind attention to him, in reading German with him almost every day.

I received a very kind letter from Mr. Wolff, some days since. His spirit, he tells me, is still with his friends at Malta. He writes also not less affectionately of his friends in England, and most particularly of Mrs. Dornford, of Cambridge, and the Rev. C. Simeon, of King's College, both of whom, he remarks, would be much pleased to hear of him.

I have formed a high veneration for his zeal and amiable

qualities, and feel a great concern for his success and welfare in the arduous duties of his mission.

Believe me, Sir, &c.

S. GAISFORD.

Dear Friends,

Herewith I send to you the copy of my journal. De la C. had the kindness to copy it for me, for I am too much engaged.

July 21.—Il Signor Grunniett, an architect, a native Maltese, called on me,—he began to talk with me on the principles of Christianity, and told me, in the most violent way, that the whole of Christianity is an imposture of the priests. I replied: You are born a Catholic, and having seen the superstition of your church, you think that the true system of Christianity consists in the superstition of priests.

S. G. I do not believe in any divine revelation.

I. What reasons have you for it?

S. G. If God had desired that man should act and think after his pleasure, he could have done it, and all men would be constrained to think as he likes.

I. How should you, a worm, dare to prescribe a rule for God, how he should act? Read the Bible, and I hope you will have other views.

S. G. Every nation pretends to have a revelation from God—what nation now is in the right way?

I. The very circumstance you mention, that every nation pretends to have had a revelation from God, should satisfy you that there must be some truth in it. Examine, therefore, the documents of the several nations, and read, I tell you again, the Bible.

S. G. The Bible is an imposture.

I. You have not read the Bible, and cannot prove it.

S. G. Volney proves it.

I. I do not argue with Volney, I argue with you.

S. G. The world was from eternity!

I. Prove it.

S. G. What would God have done before he created the world?

I. Will you prove a thing by your ignorance?

S. G. You admit that God is the *soul* of all things.

I. I do not understand this *spinozistical* nonsense, that God is the *soul* of all things: he is the *Creator* of all things.

S. G. The word *Barach* in Hebrew does not signify *create*, but *make*.

I. Barach signifies nothing, for there is not such a word to be found in Hebrew. You have heard something, but not well,—it is *barah*, and it signifies *create*; but if I should admit that it signifies *make*, you told me just now that the whole Bible is an *imposture*, and you nevertheless would prove your infidelity by the authority of the Bible. I must therefore draw this conclusion, that you are an impostor; but I tell you again that ברא signifies *create*. Here is the dictionary.

S. G. I do not understand Hebrew.

I. Then you must not assert a thing which you do not understand.

S. G. Volney proves it.

I. Volney is a liar! prove the contrary if you are able.

S. G. The Koran is better than the Bible.

I. You have never read the Koran: I know it—you have never looked into the Koran.

S. G. In the Bible is one contradiction after the other.

I. Here, (I produced a Bible) shew me one if you are able. I challenge you to shew me one.

S. G. I will bring you a book which will prove to you that there are contradictions in it, for I myself have too much to do.

I. But you must confess that you have proved nothing, and that you will never be able to defend your absurdities by one reasonable proof. My dear friend, you are in an awful state; read the Bible, where you will find the way

of salvation, Jesus Christ—without him, you will undoubtedly perish.

S. G. Why does he not punish me, if there is a God, at this moment? I speak against him.

I. You are punished at this moment; for your conscience (I know it) reproves you, while you are blaspheming the Lord.

S. G. There is no such thing as blasphemy.

I. You are a blasphemer.

S. G. There are many great men who did not believe.

I. Yes: all those who wish to continue an immoral life. But truly great men, as Sir Isaac Newton, Hugh Grotius, and Leibnitz, have been believers.

S. G. I will come again, and bring the books of Volney and Voltaire with me.

I. I shall be very glad.

In the afternoon I went to Cohen the Jew, for whom I have procured a place in the convent of the Franciscans. A captain of a ship, a native Maltese, who is a Catholic by persuasion, and who knew Cohen when at Tunis, and another Catholic, were then with Cohen. I began to read the Gospel with Cohen; and the Captain, and the other Catholics listened with the greatest attention.

After I had left the convent, I went to the Padre S. C. in the convent of the Franciscans. I was surprised when he addressed me, "Signor Missionario," for I thought that nobody in the convent knew that I was a Missionario.

In the evening I went to Mr. T. who every day reads the Bible with his father, and compares it with the citations of Voltaire, and they both find that I was right in asserting that Voltaire turns texts in his own favour, without considering the connection. You know that I left Gibraltar in company with Lieut. T. He brought forth his doubts during the voyage with modesty, like an English gentleman.

July 22.—Sunday evening. I preached in the presence

of a large congregation in the church. The sermon lasted more than an hour. The chief persons who were present, were Dr. G., with his Lady, Dr. and Mrs. Z., De la C., Mr. G., Mr. G., and many other gentlemen, officers, and soldiers. I preached on the 7th verse of the sixth Psalm. I shewed first how the Lord carried on his work of redemption by Abraham—the promise he gave to him—the mighty deliverance of Israel out of Egypt—the song they sang at the Red Sea, which is now a part of the worship of heaven, for angels sing the song of Moses—their wanderings in the desert—the Theocratic government established among them—their kings, typical of Christ—the promises given to them by the mouth of the prophets—their unbelief in Christ—their rejection from God—their dispersion among all nations, which was predicted by Moses and the prophets. The false Christs predicted by Christ himself, arose 132 years after Christ; and A. D. 1666, two arose who deceived the people. In the second part I shewed the duty of Christians to pray for Jews. 1st. "That it was the spirit of the saints to pray, and have compassion for Jerusalem," Dan. ix. Nehem. i. 1—4, Paul to the Romans xi. 2—4, "My heart's desire is," &c. 2dly. The blessing which Christianity provides, obliges us to impart to our elder brother what we have received from him. I shewed, finally, the encouragements—from the promises that that people shall return—by examples of the conversion of individuals—by the proceedings of the London Society—by the schism which is now among Jews. Some words on my own conversion, I addressed in Hebrew occasionally to the Jews during the sermon, for Abeaziz promised that he would come.

July 23.—I consulted with Dr. K., Dr. G., De la C., Dr. Naudi and Mr. Greaves, whether I ought not to send to Ben Zimra, the chief of the Jews at Malta, (who told me that I should not come into his house,) and let him know that I had not taken Cohen under my protection

against his persecutors in order that he might turn Christian; and that I should be ready to commit him to the protection of Ben Zimra, if he would take him, and give him the liberty of acting and thinking for himself, as I never intended to convert men by vile means. My proposal was approved by all my friends; and as Ben Zimra had forbidden me his house, and desired me not to trouble him with correspondence, De la C. had the kindness to take upon himself to go to Ben Zimra, and tell him this from me.

July 24.—I made a collection of ten dollars, in order to procure for Cohen other instruments, that he might be able to earn money, and pay his debts. I have committed him to the instruction of Mr. Wilson; and I shall either have him baptized in the Church of England, or by Mr. Wilson. My conscience does not allow me to commit him to the Catholics, for here they are too superstitious.

De la C. went to Mr. Ben Zimra, who became very angry, and threatened to accuse me to the Governor as a disturber of their religion. He told De la C. that I was once a Rabbi, and became Christian for money's sake; that I ought to follow a better trade, and that he would not take Cohen under his protection. Dr. G. Wilson, and a Maltese merchant called Lachosia, who is to give me letters to liberal-minded Jews at Alexandria, and who dined with me and De la C., will go with me next Thursday to the synagogue.

The captain of a ship, whose name is Signor Franoesco Allegro, whom I met at Mr. Cohen's, called on me, and requested a New Testament, which I procured him, with Dr. N.'s Tracts. Cohen now in the greatest innocence, reads the New Testament with Catholics, who call upon him in the convent; and to-day a Catholic came to me, who told me, that the book which I gave Cohen (the New Testament) contains good things. The Captain, Francesco Allegro, knows many Jews residing at Tunis; he told me that there are more than 20,000 Jews at Tunis.

In the Jewish street called *Chara*, there are more than 10,000 Jews. They have several Rabbies, who are well educated, having received their education in France and in Italy. The principal Jews are, 1. The brothers, *Forti*, quite young men. 2. The brothers Cessara. 3. Mosaic Servela, president of the Jews. 4. Kait Lehavi. 5. Luinbrussa. 6. The brothers Armond. 7. Manoel Mines. 8. Santilliano, English Vice-Consul. 9. Moshe Nunet, Scrivano del Guardian Gasha. 10. The House of Natap. 11. Enrikes. 12. Angelo Fiorentino. 13. Galula, one of the richest Jews. 14. Kait Jusuf. 15. The families of Franchetti.

The Jews there speak Arabic, Hebrew, Italian, Spanish, and a few of them speak French.

The same captain told me, that it would be well if any one went to Tunis to the Jews, to have letters of introduction to the Jewish Consul, called Oglander (Richard), and for Mr. T. Pearson, who has engaged a Jew from Tripoli for his Secretary, whose name is Halfun.

July 25.—Signor Francesco Allegro called on me this morning, to read the Scriptures with me; he promises to bring other Catholics also. Dr. Naudi and I drank tea with Mr. De la C.; we read together the Acts of the Apostles, xxi. xxii. xxiii. and xxiv. We intend to meet once every week, to read the Scriptures together, and pray for Jerusalem's salvation. I propose to read with the monks at Malta, Thomas à Kempis, the work of S. Franciscus Salesius, and the writings of S. Catherine of Siera, all which have much of Scripture truth; and by conversing upon the subject, I hope by the grace of the Lord to bring them to the Scripture. My friends here, M. G., De la C., and Dr. K., approve the plan.

O Lord, I feel an emptiness in my own soul, whilst I am going about to seek what is lost, and shew the way to the road of salvation.—Christ, come and speak through me to this stiff-necked people!

July 27.—I was introduced to Mr. Abbot, Consul at

S. Jean d'Acre. I am told that I was misinformed about Ben Oliel's having written against me to Malta. The Consul himself informs me, that the Jews of Gibraltar are excommunicated by the Jews in the East, and hated by the Jews of Malta on account of their liberality, and that he therefore does not wonder that Ben Zimra, and the other Jews, did not receive me kindly. I am determined not to go again to the synagogue at Malta, as I first intended, for it would do no good, and only excite their anger. My friends here, such as Gaisford, Dr. N., and Kennedy, tell me, that I act wisely in not going, especially as Pariente receives me kindly.

They tell me it is of importance to mention to you, that if the Society should send another Missionary to the East, he should neither stop at Gibraltar, nor at Malta. My name is now undoubtedly known at Egypt and Jerusalem—but I proceed on my journey, and the Lord will, I trust, be my Guardian. It would be well if I could be naturalized as an Englishman. Cohen is firm indeed—I have made a collection, and bought for him with the money I got, his instruments which the Jews had taken from him—and that they may not be able to take them again, we lend them to him, as they belong to C., N., K., G., and to myself, who have paid the money. I read the Gospel with him, and pray, and take care that he labours.

The chapel of Mr. Wilson was crowded the evening I preached. Mr. D. M., the nephew of Lord M., was present. He desires to read the History of the Jews. Lieutenant T. has taken a copy of my sermon.

Ship Superba, one hundred miles distant from Alexandria, upon the Mediterranean.

Dear Patron,

I MENTIONED to you in my letter, dated either 23d or 24th of August, that I had agreed with Francesco Zorb, captain of the ship called Superba, to sail with him to Egypt. I embarked on the 25th of August, in the morn-

ing, at seven o'clock; my friends, Dr. Naudi, Mr. Greaves, and Dr. K., who had given the day before my departure, a party on my account, and De la Condamine, accompanied me on board. I mentioned to you likewise, that Lieutenant-Governor Sir Manly Power has furnished me with letters of introduction for Egypt, to Mr. Consul General Salt. I have letters to Sadik Gibraltar, a liberal Mahomedan, and the Bible Society has furnished me with four large trunks of Bibles, New Testaments, and Psalters in several languages, and has given me the key of the trunks, and a letter of the Committee, written by the Secretaries of the Malta Bible Society, directed very kindly to myself, in which letter they give me the power of selling those Bibles, &c. on their account, or of giving them away gratis; all which is left to my discretion with respect to the manner of distributing them. The respectable Jew, J. P., by principle and education a gentleman, to whom I was introduced, became my truly affectionate friend; he never disputed, but listened with attention when I explained the Prophets to him. His children enjoy a Gentile education, and know very well by heart the catechism of the Church of England. I drank tea with them frequently, and told them of the Rev. Lewis Way's endeavours for the conversion of the Jewish nation: every Jew is amazed whenever I mention this fact. I tell them, "Imagine a gentleman who has a noble income, and a palace like a prince, leaving his palace, wife, and children, and going to the poor Jews, our brethren, in Poland and Russia, to persuade them that Jesus is the Messiah, and that they shall come back to their own land. And more he went to Aix-la-Chapelle, and spoke with all the potentates assembled, about our poor brethren." They opened their mouths with astonishment, and became thoughtful. Now I must mention to you my occupation upon the wide sea.

August 25.—I took out of my trunk the following books: 1. Hebrew Old Testament. 2. Hebrew New Tes-

tament. 3. Hebrew Dictionary. 4. Arabic New Testament (Calcutta edition). 5. Italian New Testament. 6. English Bibles. 7. Scott's Answer to Crooll. 8. The Golden Treasury, by Bogatzky, in English, given to me before my departure from England, by dear Mrs. Dornford; in which the following verses delighted my heart:—

"Could I be cast where thou art not,
That were, indeed, a dreadful lot;
But regions none remain: I call
Secure of finding God in all.
My country, Lord, art thou alone,
No other can I claim or own."

Mrs. D. wrote these verses in the book with her own hand. Dear Mrs. D., how much spiritual communion did I enjoy with you! I wrote a letter to my beloved mother in Germany, which I send to you to forward. I must give you an account of the contents of that letter.

"I am obliged almost every time to write to you upon the wide sea, for during my abode in a place, I am so much engaged and surrounded with friends, with whom I consult about the salvation of Israel, that I have scarcely a moment of time to tell you, that your son loves you, and that you never go out of my mind; that I am always thinking of you, and am talking about you in company; and certainly not one yet has been displeased that I am often trying to turn the discourse about you, dear mother; and it is true, that some smile at it, but they observe still in that habit, the love of a child towards his mother; and some are moved to tears, especially mothers, who are not able to kiss their affectionate children, because they are in the wide world far from them, exposed to many dangers. Mrs. D. wept as often as I talked with her about you; for fourteen years are past since the sea has separated her from her son; no ship brings back her Thomason, for he is preaching to the poor Hindoos, remission of sins by a crucified Saviour, on the river Ganges; a business too important to be

delayed; for we must labour while it is day, for the night comes when no man can labour; and she does not wish that he should leave behind starving, so many souls, especially as she knows she shall see him again there, where separation finds no place, and where day is without night." After this I gave to my mother a short account of my operations. May the Lord bless my letters to her, so that when I meet her again in this world, I may find her upon her knees, adoring that Saviour as *her* Saviour, whom her son adores as *his* Saviour, and as the strait gate leading towards heaven.

The Jew from Jerusalem was not yet ready to go, and did not come with us; the monk likewise remained behind: G. V., a Maltese servant, was one of the passengers to Alexandria. He was the servant of Mr. G., Fellow of Oriel College, Oxford, on his voyage to Syria and Cyprus. I knew G. when at Rome. I was surprised to hear that T. C. from Alkushi, whom we both knew well at Rome, accompanies G. on his journey to Aleppo, Sinai, and Jerusalem. They have been at the convent upon Mount Sinai, where there are many monks.

I showed the captain of the ship Superba, who is very kind to me, one of Dr. Naudi's tracts on Redemption, and gave it to him. He read it, and was pleased with it. I gave others to his son, and to his scrivano; two to a widow of a captain of a ship, who was servant in the house of Mr. H., who is returned to England; she went with her three children to Mr. H.'s brother-in-law, the English Consul at Alexandria. I asked her, whether she would have any objection to my teaching her children to read during our voyage, and she was rejoiced at the offer. I read with her two daughters passages of the New Testament in the Italian tongue. The captain prayed the Rosary this evening with all his crew, and sang the Lytania della beata Virgine, in a tongue which they do not understand—in the Latin tongue. After they had finished, I said to the captain, that I rejoiced to be in a

ship where they were all concerned for the salvation of their souls—for I observed, indeed, a more than usual devotion among them. I showed him the New Testament in Italian, and read to him the xxvith and xxviith chapters of the Acts; I observed, to my great surprise, that he knew almost the whole chapter by heart. He complained of the priests at Malta, who prohibit the people reading. I have finished the book of Judges this evening, in Hebrew.

August 26.—I read to myself the first book of Samuel in Hebrew, the Corinthians in English, and Voyage en Syrie et en Egypt, par C. F. Volney; I taught the two little girls, and read the iiid chapter to the Colossians, with captain Zorb. After I told him my intention was to preach the Gospel to the Jews, he knew that I was the same person whose name he had heard from the Jews at Gibraltar: he observed, that the Jews at Gibraltar are strictly attached to their belief, but as they are well informed, it is an easy thing to gain access to them; which is not the case at Malta, where they are ignorant, and therefore fearful. Every one on board treats me with the greatest respect. The captain told me, that I might read the Scriptures with him and his son, but not with his crew; he informed me that the Jews at Salonichi are numerous and rich.

Five o'clock in the evening. While the captain and his sailors are singing upon deck, "Regina Angelorum, ora pro nobis! tuo filio nos reconcilia, tuo filio," &c. I am below in the cabin, looking over the vast sea, and singing in Hebrew, "I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider has he thrown into the sea."

August 27.—Little wind. I distributed tracts among those sailors who can read; there were six who read very well. I continue to read Volney's Travels, and the Old and New Testament.

August 28.—More wind. Continued the reading of the Old and New Testament, and Volney's Travels.

August 29.—The captain at length gave me permission to read the New Testament with the crew. I read a chapter of St. Luke with the captain's son and nephew.

August 30.—I read the xxvith and xxviith chapters of St. Matthew with the sailors of the ship, finished the epistle to the Galatians, and the books of Samuel. I felt a hearty compassion for Saul. I must here mention, that I read when at Malta, the speeches of the members of the Jews' Society, with which I was very much delighted, for I love that Society well; and especially Mr. Simeon, very much indeed!

Now I am approaching, O Lord, every hour, every moment, nearer to that country which thou didst promise to us by Abraham, Isaac, and Jacob, and I shall find it desolate—thy holy city desolate. O Lord, incline thou the ears of thy people, my brethren, that they may listen to me: and let me listen to the voice of thy holy Gospel, that I may experience the power of thy Gospel stronger and stronger, and preach to them that word, which has changed my own heart and my own soul. O Lord, may I proclaim thy name in spirit and in truth! Amen.

The captain told me, that we might meet with the Greek fleet; I took, therefore, some modern Greek tracts out of my trunk, to distribute if they should come near to our ship; but we did not meet them.

Sept. 1.—Very fair wind. I read the second book of Samuel in Hebrew, the Ephesians in English, and the Gospel of St. Matthew in Hebrew, and marked with the pen those prophecies of the Old Testament to which the New Testament refers; for those prophecies are undoubtedly the strongest which can be brought forth in arguing with a Jew. I read in Volney's Travels, that in the convent Mar Hannah al Chouir, in the mountains of the Druses, there is, among other books, Nar Alhahab, published by Paul from Smyrna, a converted Jew.

Sept. 2.—We met with a brig from Alexandria, called the Superba, a sister of our ship Superba, and belonging

to the same owner, the captain of the quarantine at Malta, captain Schambray; the two captains talked together, and I forwarded a letter from the wide ocean to Dr. Naudi.

Sept. 3.—We are only forty miles distant from Alexandria, where all is quiet, and no plague raging as they had supposed at Malta. The Pasha is at peace with the Grand Seignior. Thus far written at sea. I shall continue my further accounts, if God please, from Alexandria.

CHAPTER IV.

Alexandria.—Introduction to Mr. Salt.—Conversations with Dr. Marpurgo, and others.—Jehiel.—Mr. J. Moses.

Alexandria, Sept. 4, 1821.—We arrived at Alexandria at seven o'clock in the morning. The Janisary of the English Consul came on board and asked for letters: he took my baggage, but not my six trunks with Bibles, and I went with him to Alexandria, where to my greatest delight I met the Consul General Salt, who is one of the best informed gentlemen I ever met. Both Mr. Lee and Mr. Salt received me with the greatest kindness, and promised to give me letters of introduction for Cairo. Mr. Salt is to introduce me to Dr. Marpurgo, a Jew by birth and profession, but an infidel in principle, who can give me much information about the Jews in Syria, and introduce me to the Jews in Alexandria. He is reckoned the ablest physician in Alexandria, and is often sent for by the Pasha. He is now writing the History of Syria, which he begins by proving that all religions are false; he does not argue, but turns every thing into ridicule. Burkhardt mentions him, as I am told, in his accounts. Consul Lee is to procure me an introduction to the Phœnician Jews who are residing in this town, and who have enjoyed the protection of the French Ambassador, since the time of Napoleon's arrival in Egypt. Mr. Salt is also to introduce me to the Greek Patriarch at Cairo, who pretends to be the true successor of St. Mark, and that his See is older than those of Rome, Constantinople, or Moscow; but he is decidedly adverse to the Bible Society. Ismael Gibraltar is not in Egypt, but commands a fleet against the Greeks, and his son Sadik Gibraltar is returned to Malta. I cannot, of course, ex-

pect an introduction to those two Turkish gentlemen, but Mr. Lee will give me letters of introduction for Osman, a friend of the Pasha. The Pasha is at present at Alexandria, with his friend Jussuf Bogos, an Armenian Christian, who is not properly Prime Minister, but is considered as Prime Minister of the Pasha. Mr. Salt and Mr. Lee promise to introduce me to him, and to ask him, whether it may be advisable to introduce me now to the Pasha, or whether I had best proceed as much as possible unnoticed, from hence to Syria; for every step of the Christians is now watched with jealousy by the Turks on account of the Greeks. Both of them speak of Mr. Jowett, and of Burkhardt with great regard. Burkhardt died a sacrifice to his zeal, for he exposed himself to the heat of the weather too much. O Burkhardt, O my Burkhardt, I hope and trust to see thee in heaven, adoring the Son of God, for whose glory thou diedst! Mr. Salt told me, that I shall find more to do at Cairo than at Alexandria; for in Alexandria almost every Jew is provided with a Bible, and so are the Catholics; neither of those denominations is numerous here. Mr. Lee advised me to leave my Bibles for some days on board, until he can procure me the licence of Jussuf, to bring them on shore without being opened at the custom-house. The Pasha is not in rebellion against the Grand Seignior; on the contrary he is much attached to him, and on this account is very strict against foreigners. I met this evening a Moorish Jew in the street, whom I saw in the synagogue at Malta; he looked kindly at me, and said, "How do you do?" No more for the first day of my arrival in this place. Oh that the Lord may be with me, that I may be enabled to write sincerely, and in truth in my farther accounts to you, that the Jews at Alexandria have laid down their arms of rebellion, and worship him whom they have pierced, and mourn.

I dined to-day at Mr. Lee's, in the company of Mr. and Mrs. Salt, (the latter is an Italian lady,) and Mr. and Mrs. Lee, and a traveller, Mr. S., from Dorsetshire, who

was at Jerusalem. I was delighted to find Mr. Salt has the same views as myself, about the East, and the eastern literature, and the great scholars of the eastern language, who are in Europe; he also agrees with me in thinking, that Volney is too *theoretical:* he recommends Niebuhr's travels as the best, and promises to make me a present of them on my arrival at Cairo, where he resides. Mr. Lee is to give me Ali Bey's travels. My conversations with Mr. Lee are more about the Missionary affairs. Mr. Salt knew my friend Bellino, and Professor Mezzofanti, in Bologna, and Ackerblad at Rome, and my friend Mr. David Bailey, with whom I travelled from Turin to Geneva on my journey to Rome. Enough—all is well at Alexandria, no plague, no war here. I take lessons in Arabic from the captain who instructed Mr. Jowett, and am learning the pronunciation of the Coptic language from a Coptic monk, by advice of Mr. Salt.

Sept. 5.—I continue to send you the proceedings of my preparation for preaching the Gospel of Christ at Jerusalem, which I intend to make, if the Lord pleaseth, the centre of my proclaiming the name of Christ. The Secretary of the Austrian Consul has called upon me: he told me, that Dr. Marpurgo, the Jewish physician to the Pasha, to whom I was recommended by Consul General Salt, desired my acquaintance. I was exceedingly glad to hear it. At eight o'clock in the morning, I was introduced by the Dragoman of the English Consul, to the Catholic Coptic priest, Padre M. He does not speak Italian. Arabic is his only language, his mother tongue; he is a schoolmaster, and a monk in the convent called Dir Almuhallas, upon Mount Lebanon, and was born at Damascus in Syria. I desired him to write for me his name and native place, in Arabic, which he did. He was reading the work of St. Chrysostom, in Arabic, with Elias Simeon, from Bethlehem, who makes the little crosses. I asked Padre M. whether he would read and talk Arabic with me two hours each day.

Padre M. With all my heart.

He read with me one chapter in the work of St. Chrysostom, and then I took an Arabic New Testament out of my pocket. Elias Simeon, the cross maker, from Bethlehem, kissed it, as soon as he perceived that it was the Gospel. Padre M. read with me, and translated it to me in Arabic.

I went at six o'clock in the evening in company with Mr. S. the brother of the Austrian Consul residing in Malta, to the Jew, Dr. Marpurgo. I met there Dr. Hemprich, who travels at the expence of the king of Prussia. Dr. M. introduced me to him; we sat down together upon a sofa, and Dr. M. gave me a large Turkish pipe for smoking. The conversation was in German. Dr. M. speaks German well, for he is a German, born in the city of Goerz, and has been for many years a physician in the Turkish army.

I. In what university have you studied medicine?

Dr. M. At Vienna, in Austria.

I. Did you know the famous physician, Peter Frank?

Dr. M. I was one of his pupils.

I. Are there many Jews in the East, who are physicians?

Dr. M. I do not know of one, except at Salonichi.

I. Are the Jews in this country friends of science and literature?

Dr. M. Not at all, and there are not many, who are even friends of their own Talmudical divinity.

I. Is the Rabbi at Alexandria a learned man?

Dr. M. Not much so, even in Talmudical knowledge, and ignorant in other sciences.

I. How many Jews are there here?

Dr. M. A hundred and fifty families, but all very poor; few rich, except the Rabbi Hediya, Signora Fua, Loria, and Tilchi, Suarez, the broker, Abraham Cesana, and Serafo, the broker. Signor Fernandez was baptized, and turned to the Catholic religion, in order to marry a beautiful Italian lady; he is very rich, and has business with the Pasha; but there is a Jew, called Mirza, who lives at Cairo, who from principle turned to the Catholic faith.

I. What is the state of the Jews residing at Jerusalem?

Dr. M. There are there nothing but dervises, who expect their Messiah, to deliver them from their wretched state. The Jews at Jerusalem have pronounced an anathema against those Jews who settle themselves at Jaffa; Jaffa being a commercial place, they fear all may leave Jerusalem and go to Jaffa. The most liberally minded Jews are at Salonichi.

I. How many Jews are there at Salonichi?

Dr. M. More than thirty thousand.

I. How many Jews do you suppose are to be found throughout the dominions of the Grand Seignior?

Dr. M. Do you mean with the Barbary states?

I. Without the Barbary states.

Dr. M. Six hundred thousand.

I. Are there any Caraites in this country?

Dr. M. At Cairo sixty families.

I. These are surely more reasonable than the Talmudists, on account of their having rejected the Talmud.

Dr. M. O no, for they have embraced, instead of the Talmud, another fanciful philosophy and explanation of the original text.

I. In what does this explanation consist?

Dr. M. I am not very well acquainted with it.

I. How may I get introduced to them?

Dr. M. I will give you letters of introduction.

I. Have they any communion with the Talmudist Jews?

Dr. M. No communion at all; and I think, indeed, that the Caraites are not descendants of Jews, for their very physiognomy is entirely different from that of the Talmudist Jews.

I. Do you not find a great similarity between the physiognomy of the Jews, and the Christians upon mount Lebanon?

Dr. M. Very true; but the Jews in Germany have from year to year, more of the oriental countenance; this is not the case with the Italian Jews.

I then addressed myself to Dr. Hemprich, and talked with him for some minutes about the German universities, about magnetism, which prevails in Germany; and we came finally in our conversation to the University of Cambridge, and then to the institutions for Missions.

Dr. H. I do not think that the Missionary Societies will ever have success either among Jews, Mahomedans, or Heathens; for the Mahomedan is too much accustomed to his ceremonies, and the Jews are too much oppressed.

I. We must recur to facts.—Have you read Henry Martyn's life—Schwarz—or the conversion of Otaheite? Have you read the accounts of Moritz and Marc, with respect to the Jews in Russia? I myself know Dr. Emanuel Veith, Director of the Hospital at Vienna, a Jew, who for a long time took Voltaire as his guide, and is now preaching the Gospel at his own expence. I know the daughter and the grandsons of Moses Mendelsohn, who are true believers in Jesus. And why should the power of truth not prevail over some, that, by the assistance of God, they may renounce their worldly conveniences and lusts.

Dr. H. I cannot conceive that any body would go to the East, and expose himself to such an unhealthy climate, and to so many dangers, for the Missionary cause, unless he were a fanatic; and especially for any mission to the Jews.

I. Dear friend, you have been sent by your Government, in order that you may acquire more knowledge in natural history, which is well; but should there not likewise be sent some, who have pity on the degraded state of the Jews and Mahomedans, and who can try to give them some good, some better things?

Dr. M. If you would consider the state of the several denominations of Christians in this country, who murder each other before the altar, whilst Jews and Mahomedans live together in perfect peace, you would no longer try to join the Jews to their communion.

I. God forbid that I should try to join Jews, my brethren, to those Gentiles, who only call themselves Christians: this never came into my mind: my only desire and wish is, to make them acquainted with their own holy writ, and with their Saviour, that they may become a light to enlighten those Gentiles, who call themselves Christians, but are not worthy of that sacred name. From Zion must go out the law, and Jehovah's word from Jerusalem!

Dr. M. If the governments in Europe should grant them privileges, they would all soon be Christians.

I. I can tell you, that a gentleman, the Rev. Lewis Way by name, travelled to Berlin, and interested the king of Prussia and all his royal family in favour of the Jews; and that he went from thence to St. Petersburg, and interested the emperor of Russia in the cause of the Jews; and what is more, he travelled to Aix-la-Chapelle, and interested the Congress for the Jews.

Dr. M. Can you be so kind as to give me some particular account of the Jews in Germany?

I told him of the establishment of a new synagogue at Berlin, and Leipsic, and Hamburg; I spoke of the baronized Jews at Vienna and Prague, the schools of Peter Beer, at Prague, &c. Dr. M. then gave me the account of a Jewish merchant at Cairo, called Mirza, who turned Roman Catholic from principle. I shall look out for him, as soon as I arrive at Cairo. There is another Jew, who professes Christianity, residing at Alexandria, his name is Fernandez, but he did it merely for convenience.

We then turned our conversation upon some works of physicians in Germany.

I can never pass over in silence the profitable conversations I enjoy at dinner with the British Consul Lee, and the Consul General Salt. They give me information about the antiquities and inscriptions of Greece, especially Consul General Salt, who seems to be very well skilled in them. We spoke of and admired the great Athanasius,

bishop of Alexandria, from whence that great man was driven by the horrors which the Arians committed in the town. The Consul General was glad to learn from me, that my beloved Count Stolberg has so well described the life of that great bishop of the flock of Christ.

I conversed to-day in Arabic with Padre M., the monk of mount Lebanon. The conversation was as follows:—

I. You are a school-master? And what do your scholars learn from you?

Padre M. They learn their doctrine: First, That there is one God, and that Jesus Christ is the Son of God, was conceived of the Virgin, and suffered and died, and rose again on the third day, and ascended towards heaven to save sinners, of whom I am the chief,

I desired him after this answer, to read with me in the New Testament. The merchant Mosdia and other inhabitants of mount Lebanon entered the room. Padre M. asked me, Whether I knew what book the Gospel is?

I. The word of God.

Padre M. Then it is proper to make the sign of the cross, and to exclaim, "In the name of the Father, the Son, and the Holy Ghost."

I replied, that I was ready to perform every thing which the Gospel enjoins, and showed him Rev. xxii. 18; he no longer insisted upon my signing myself with the sign of the cross. The merchant intimated to Padre M. that my New Testament was according to the English translation. I protested against it, and told him that it is the same translation which was approved by the council of Trent. They were satisfied with my assertion. We read together several chapters of Matthew, and after we had finished, I asked them, what was their opinion about the Jews; and whether they thought the Jews would be converted to the Lord? The answer was, No! I therefore read, in Arabic, the ixth and xith chapters of the epistle to the Romans. Mosdia asked me, whether I understood

all I read? I replied, Yes. He tried me, by desiring me to give him a proof of it, by translating it into the Italian tongue. This I did immediately, at which he shewed his surprise.

Sept. 6.—The Jew, Dr. Marpurgo, and the Natural Historian, Dr. Hemprich, called upon me in the English Consulate. Dr. M. gave me an account of a manuscript of the Pentateuch, preserved in one of the synagogues at Cairo, which is supposed to have been written by Ezra; but an anathema is pronounced by the Rabbies at Cairo, against every one who should open the gate wherein it is preserved. Dr. M. told me that he intended to take it out, but sickness had prevented him. According to Dr. M.'s and the Rabbi's calculation, there are 2000 Jews at Cairo. The Jew, Tilchi, president of the Jews at Alexandria, who is the richest among the Jews in this ancient place, assures me, that there are not more than 300 Jews at Cairo; and there are 200 Jews at Alexandria, according to the calculation of Rabbi Tilchi, and of the British Consul Lee. A Polish Rabbi, eighty years of age, resides at Cairo, to whom Dr. M. promises me letters of introduction; and as Dr. M. is feared and revered by every Jew in the East as a great physician, and as the physician of the Pasha, I may hope to be well received by that Rabbi; and mayest thou, O Lord, inspire the heart of that master in Israel with an holy determination to preach thy name, and to profess thy name in the congregations of Israel! Amen! Amen! let it be so!

Dr. M. gave me some information concerning a manuscript of the law of Moses, (ספר תורה) preserved by twelve Jewish families residing at Malta, near Cairo, which is supposed to have been written a thousand years ago: many miracles are told of that Sepher Tora. Many Jews from Cairo and other places, perform pilgrimages to that Sepher Tora. I addressed myself in conversation to Dr. H.

I. What is the chief object of your travelling? With

what branch of knowledge do you intend to enrich our native country, our dear Germany?

Dr. H. The chief object of my research is natural history.

I. A very important research. It is worth while to undertake labours and hardships in every research which tends to promote the truth.

Dr. H. Quite true; especially, as one of our German philosophers says, Those sciences will always pay for the labour, which are below and nigh unto us, the *physical* sciences; but the enquiry into metaphysics always loses itself in the clouds, and we know as little as before.

I understood Dr. H. very well, and was firmly determined to enter into an argument with H. the Gentile, and Dr. M. the Jew: I lifted up my eyes towards heaven, and prayed in my heart, O Lord, assist me now to shew, that the belief in thy holy revelation is not an enquiry in the clouds. I had now to do, not with ignorant pretenders, but with men who had studied, and were skilful in argument.

I. (To Dr. H.) Where did you study philosophy?

Dr. H. At Breslau.

I. What is the name of the Professor at Breslau, who gives public lectures in philosophy?

Dr. H. Dr. Stephens.

I. Does not Dr. Stephens follow the system of Dr. Schelling?

Dr. H. Yes; but I heard him only for amusement. It is true he is a man of great talent, but his lectures often consist in nothing but mere bombastical expressions.

I. This is, alas! too often the case with teachers of philosophy in Germany; but I should, notwithstanding all this, never wish to hear a lecture upon philosophy, or a lecture about truth, with the mere view of amusing myself; for if we go for our mere amusement only, we must be already prejudiced and conceited, and thus we are in great danger of remaining in darkness, and believing ourselves to be wise.

Dr. H. I do not say, that at the first I went with the intention of amusing myself, but I did so afterwards, when I had heard his pompous expressions.

I. I know very little of the philosophy of Schelling, but I have read a dissertation of his some years ago, entitled, The Deity of Samothrace, in which there is much truth, although some parts were very obscure. Count Stolberg himself, who did not like the system of Schelling, acknowledges the excellency of that treatise.

Dr. H. Count Stolberg was attached to mysticism.

I. I myself reject mysticism, in a certain sense; but that term being often used in different senses, I should be glad if you would be so kind as to tell me, what you understand by mysticism?

Dr. H. I am ready to lay before you the profession of my faith, that you may understand what I mean by the word mysticism. I believe in the existence of a God who has created the whole of nature, and has given a certain law by which this universe must be governed; but he does not depart from that law which he has laid down, and I do not, therefore, believe the miracles related in the Bible.

I. That the Lord governs the world by a certain law which he has laid down, *concedo majorem;* that he does not depart from that law, without a great design or purpose, *concedo minorem;* but that he does not depart from that certain law, even for the execution of a great design, *nego minorem,* ergo conclusio tua est absurda.

Dr. H. If he should be obliged to alter that law, he would not be *omniscient*—why did he not create all things in such a manner that he never should have need to suspend the law of nature?

I. You yourself must be first of all *omniscient,* to be able to decide what the Omniscient ought to do. Now it is in his law to alter the usual way of nature, for the execution of great purposes; but it is very presumptuous for a creature who knows so little of the usual course of nature, (for you would not make so many great voyages

if you already knew all the laws of nature,) it is very presumptuous for such a creature to ask, Why did the Creator act *thus*, and not thus?

Dr. H. The existence of the Supreme Being—of the Creator, is proved by the order which we observe in this universe; if such an extraordinary event as a miracle should take place, the order of nature were destroyed: but God cannot be the author of *disorder!*

I. We cannot call it disorder, if the Maker of the world gives an extraordinary turn to nature which is beyond what we can conceive; we have seen many phenomena in nature which we have not yet been able to explain, and certainly nobody will say, on that account, that such a phenomenon is *disorder.*

Dr. M. God must possess all the attributes in their highest perfection, he must be, therefore, *omniscient!* Do you admit this?

I. Surely—Surely!

Dr. M. Why did he create those men, of whom he knew that he must root them out again by means of a deluge?

I. He is *omniscient,* he knows therefore why he did create them; I myself, who am not *omniscient,* do not pretend to know the reason!

Dr. H. According to your system, we are obliged to believe all the miracles which the Hindoos and Pagans relate.

I. No; we must take into consideration the tendency of these miracles. The tendency of the miracles related in the Old Testament was to shew that God would redeem his people Israel out of the bondage of Egypt, and that God-Jehovah alone must be adored. The tendency of the miracles related in the New Testament was, to persuade men that Jesus was the Saviour of the world, who should reconcile us again with our heavenly Father; an undertaking, the truth of which, according to the promise of it, was well worthy of being proved by extra-

ordinary circumstances, to make it manifest that he it is, who takes away the sins of the world!

Dr. H. According to your belief, sin cannot exist, for you admit the divine influence in every thing; and God cannot be the author of sin—Who is the author of sin?

I. Thus you see the necessity of sacred history. All men are under the government of God. Men should, therefore, be supposed to be good; but I feel in my heart a will rebelling against the divine will.—Whence does it come, O Lord, that all my imaginations are so evil every day, that I rebel against the law of God? Those who worship two principles, fall into the most monstrous absurdities. Where can I find the origin of my depraved nature satisfactorily explained? I answer, I open the Book of books, and therein I meet with the following words: "God created man in his own image; in the image of God created he him—and the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." Eve, by the serpent's device, "took of the fruit thereof, and did eat, and gave unto her husband, and he did eat; and then they knew that they were naked;" and hence came *sin* into the *world*, of which God is not the author; every "imagination of the thoughts of man's heart was only evil continually;" but thanks be unto the Lord, he left us not in despair, he has promised that "the Seed of the woman shall bruise the serpent's head:"—even Christ Jesus, who reconciles us again with God, through his death.

Dr. M. But the Hindoos have almost the same tradition.

I. Which proves that this important circumstance actually took place, or the tradition could not be so universal.

Dr. M. I perceive that you have studied the Hebrew tongue well—for I always recited the texts in Hebrew.

I. I should be glad if we could read together some day or other, a chapter of the prophet Isaiah; especially the liiid chapter.

Sept. 7.—I went to Dr. M. in the morning; he was engaged with his father-in-law, in searching out the true sense of the liiid chapter of Isaiah. He explained it of the children of Israel, who suffer for other nations. After many contradictions he arrived at a part, which he confessed he was not able to understand. When I showed him the contradictions which I found in his explanation, he replied, " Contradictions are to be found in the Bible." I gave him my explanation of the chapter, and showed him, that his manner of interpreting contained contradictions, but not the holy writ itself. He showed me his library, where I found Seneca, and Mendelsohn's Jerusalem. Dr. M. observed, ' Seneca is my daily prayer-book.'

Sept. 8.—Mr. Salt went on horseback with me to the burial ground of my Jewish brethren. I took with me my writing-desk, that I might copy the inscriptions I met with upon the tomb-stones. We passed the gate of Rosetta: old men sat with their pipes under the gate; one of them read the Koran. I remembered the text of Jeremiah, " The elders ceased from the gate; and the young men from their music." We arrived, after an hour's ride, with our ass-drivers, both Mahomedans, at the burial-ground of my ancestors. When, O Lord, shall these dry bones of Israel arise? when shall I hear that noise? behold that shaking? I was hardly able to read some few words upon the stones, for they were very ancient. Some of my fathers have already slept there nine hundred years.

After my return from the burial-ground, I went to Dr. M., who is as dead as one of those, who sleep in the burial ground from whence I just came—perhaps, more dead.—But, O Lord, it is still time that he may awake out of his spiritual death, struck by the power of thy grace.

Dr. M. I will take the liberty of writing down some

questions about the Jews in Syria and Persia, which I wish to hear answered by you some day or other.

I. Does polygamy find place among the Jews in the East?

Dr. M. Bigamy very often.

I. Do they not respect the anathemas pronounced by Rabbi Gerson? Among those anathemas there is one against bigamy.

Dr. M. The anathemas of Rabbi Gerson have not been universally accepted by the Jews in the East. The law among the Jews in Cairo is—Every husband promises on the day of his marriage, to take only one wife, but if she should have no children in ten years, he has a right to take a second wife, without sending away the first; but she has a right to desire her divorce. He has likewise a right to take a second, in case that the first should not have a son. There are at Alexandria, according to the calculation of all the Jews whom I have asked, only two hundred Jews.

Sept. 9.—I sent the dragoman of the British Consul yesterday to J. I., born at Jerusalem, great Rabbi of Alexandria, and primate of all the Rabbies throughout Egypt. He sent me an answer by his own servant, stating that he should be happy to form a personal acquaintance with me. I went to him, accompanied by the dragoman of the British Consul; the old Rabbi J. sat upon a sofa, he gave me a seat near his, a pipe and a cup of coffee. Jeremiah's Lamentations lay before him. I asked him the number of the Jews, spoke of some famous Rabbies in Germany; for instance, Ezekiel Jampli and Jonathan Eubeshiz. He knew them all by name. I read the Bible, and the commentary of Rabbi Solomon Isaac with him, for a quarter of an hour. He was rejoiced to hear that I knew, when at Gibraltar, the Rabbi Israel Nahman, from Jerusalem. When I told him that Rabbi Israel Nahman was dead, he arose from his sofa, and exclaimed, "He only is a judge of truth!" He loved him

very much; and he was pleased when I observed, that Rabbi Israel Nahman was more learned than Rabbi Leone at Rome. I asked him whether he would have time to read the prophets with me? He replied, He was not master of his own time, for as he decides the judicial laws among the Jews, questions come before him every moment. He is to recommend me to other learned men, with whom I may read the Prophets and converse. Rabbi J. was already informed of the object of my mission, and often converses with me. I told him of the labours of the Rev. Lewis Way; he was surprised to hear them. I shall take Tracts with me another time, and speak with him about single passages of Scripture.

Sept. 10.—Consul Lee introduced me to the Danish Consul, who is to give me letters of introduction to his friends at Jerusalem. I dined to-day with the Austrian Consul General, who will also give me letters of introduction to the Austrian Consul at Aleppo, Damietta, and Damascus. Consul Lee has introduced me to Mr. Anastasio, the Swedish Consul.

Sept. 11.—Jacob Mesicha, a blind Jew, whom the Rabbi himself has recommended to me as a learned man, called upon me, attended by another Jew; I take lessons from him in Hebrew conversation, and I begin to talk fluently. We read together the first, second, and ninth chapters of Isaiah. He confessed that that chapter speaks of Messiah, but says בן is used instead of בין. I replied that this is not the case, and the Masora itself does not notice the circumstance. He agreed with me, that the Messiah must be the Son of David, which he proved by Psalm lxxii. 19. The chief clerk of the synagogue likewise called on me; he was present when I conversed with the Rabbi; he promised to introduce me to many other Jews. They introduced to me to-day a שליח, a collector sent by the poor Jews from Jerusalem, who talks Hebrew very well. The chief Rabbies at Jerusalem are, Rabbi Iom Toph Danum, and Israel Nahman. The

general expectation of those Jews is, that Messiah must now soon come.

Sept. 12.—I have been introduced to the richest man amongst the Jews, who is the chief rabbi of his own synagogue: he received me with true cordial kindness, gave me a seat by his right hand, and introduced me to his partner Fua. They told me that the plague was the reason of there being so small a number of Jews at Alexandria and Cairo. He told me that he had heard a great deal of me, and that their rabbi esteems me highly. The tolerance of the Jews at Alexandria, and their liberality, is astonishing. He invited me to see their synagogue.

I went in the evening to Dr. Marpurgo. A long argument took place between him and Dr. Hemprich, and myself. These wise philosophers speak in a more stupid way than an ignorant Jew; they observed that morality was not to be found in the Bible in that perfection, in which it was to be found in the writings of the Greeks. I asked whether they ever found in the writings of the Greeks, the precept, "Love your enemy."

E. H., the father in-law of Dr. Marpurgo, entered the room; he told me that he had several times asked the Doctor, his son-in-law, what was the reason I had not called before. He also told me, that Rabbi J. and Dr. Marpurgo had called, and spoken of me with high regard. E. H. told me that he himself respects the persuasion of every one, and that he loves Mirza, for every one at Cairo knows that he did not turn Christian from worldly views. Such a testimonial, given by an old Jew, gives me confidence in Mirza. We talked on the liiid of Isaiah, and he wishes that I could travel with him to Cairo, which I hope to do.

Sept. 13.—E. H. called on me this morning; and told me, that his wife quarrelled this morning so much, that he thought he would come to me to hear words of peace; he told me further, that his wife has such a tongue, that the whole Sanhedrim of ancient times

could not have silenced her. Signor E. H. is scrivano to the Pasha, and is the most respectable Jew among those of Cairo; he has a white beard. He began to talk with me of the wisdom of the rabbies, and of the moral principles of Rabbi Shamai, who so well explained the text, "Love thy neighbour as thyself." I produced the New Testament, and he knew it in a moment, and said he had read it in Hebrew and Arabic.

Sept. 13.—I distributed twenty Italian tracts and thirty Greek tracts, and gave orders to the dragoman to make it known that I sell Testaments. I have given twenty-five tracts to the Greek merchant, Demetrio Theodorite, for distribution among the Greeks. I have sold an Italian New Testament to Lorenzo Diacono, for five piastres, and given away, by the advice of Mr. Lee, an Arabic New Testament and an Arabic Psalter to Mahomedans. The learned Jew Mesicha, who is deprived of his sight by ophthalmia, came to me, and argued with me more than two hours about the truth of Christianity. He was rejoiced to observe that I did not become angry, and added, that the Turks would put him to death if he made any objection to Mahomedanism.

E. H. from Cairo, the father-in-law to Dr. M., has sent me a Hebrew hymn, composed and written by himself, and dedicated to the Rev. Lewis Way, of whose love for the Jews I had told him so much. I had began to copy it, but have not had time to finish it. The original is written in Jewish-Cairin characters, but is very good Hebrew. I send it to you for the Rev. Lewis Way. He wishes that you, Mr. B., and the Rev. Lewis Way, would come to Cairo; he is ready to receive every one of you in his house. I read with Mesicha and his guide, Isa. xi. liii. Gen. iii. Gen. xlix. and Mr. Bayford's tracts, and the first chapter of St. Matthew.

Mr. Salt has introduced me to the Swedish Consul, Mr. Anastasio. Mr. Salt will write to you about me, and he will write to you what I have done at Alexandria. Signor

Giovanni Koehler has bought a Greek New Testament for five piastres. Mr. Lee tells me that I must sell them all at reduced prices. Dr. Hemprich has bought for the full price, a Persian and an Arabic New Testament, but he has not yet given me the money.

E. H. tells me that he will take care I shall sell Hebrew Bibles and Testaments at Cairo, for I shall go with him to Cairo. An old Jew, seventy years of age, of tall stature, and a white beard, called on me in the Consulate; he has brought his Bible with him, and the commentary of Rabbi Solomon Isaac.

I. Will you be so kind as to write down, first of all, your name upon this paper?

Old Jew. I feel myself highly honoured that such a great man as you should show me so much attention.—He then wrote it in Jewish-German characters. I read as follows—Jehiel, the son of Feibish, from the land of Russia, from the government Mohilev, from the city of Sclof. He resides now at Jerusalem, waiting for the coming of the Messiah.

I. Have you never heard of Moritz, who is preaching to the Jews throughout Russia?

Jehiel. He tries to prove to the Jews that the Messiah is come; and the Jews at Jerusalem received not long ago, a parcel with New Testaments and little tracts, sent to them by a German, Jean D'Arc; the man himself did not come to Jerusalem; but after all, we have heard of him that he was a Gentile, who did not understand Hebrew, and therefore did not come himself; but we have received letters, that a Jew who is converted to Christianity will come to Jerusalem, and prove that the Messiah is come.

I. I am going to Jerusalem.

Jehiel. Sir, none will be converted; for we have been scattered now for more than 1700 years among all the nations, persecuted and despised, our holy city destroyed, and 1700 years are past in constant and continual endeavour by the Gentiles, to persuade Jews that Jesus was

the Messiah; but 1700 years are past, and we firmly disbelieve it. Jesus performed miracles; this cannot be denied, but we know what Moses said, "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet or that dreamer; for the Lord your God proveth you, to know whether ye love the Lord your God, with all your heart, and with all your soul; and that prophet, or that dreamer of dreams, shall be put to death, because he hath spoken to turn you away from the Lord your God." (Jehiel began to weep.) And Jesus of Nazareth was put to death (this he said with the highest animation) by our forefathers justly, with all his wonders and signs.

I. Jesus was not justly put to death, for he did wonders and signs, and did not say, "Let us go after other gods;' on the contrary, he taught us to address ourselves in our prayers, to Jehovah; "Our Father which art in heaven, hallowed be" (not the name of other gods,) but "hallowed be thy name, thy kingdom come." He himself lifted up his eyes unto him. Jesus of Nazareth was put to death; he was cut off, but not for himself; he was cut off out of the land of the living, for the transgression of the people of Israel. Jesus of Nazareth was that prophet of whom Moses said, "I will raise them up a prophet, from among their brethren, like unto thee, and will put my words in his mouth."

Jehiel. To whom was the Messiah promised?

I. To Israel.

Jehiel. What have the Gentiles to do with him?

I. "Gentiles shall come to his light, and kings to the brightness of his rising!"—"And in him shall all the families of the earth be blessed."

Jehiel. You have no proof that he is come.

I. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall be the gathering of the people." Genesis xlix. 10.

Jehiel. But where can you find that he was God.

I. "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called, Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Isaiah ix. 6.

Jehiel. At what time did Isaiah write that prophecy?

I. In the time of Ahaz.

Jehiel. (With a sigh.) That time was a time of tribulation for the holy people. Ahaz was a wicked man. The holy one (blessed be his name) sent his great prophet Isaiah, to comfort his people, to say that it was true that Ahaz was a bad man. But unto us a child is born, (the child,)—unto us a Just one is given, (Hezekiah;) for בן is never said of a bad man, and we may therefore translate בן (son) a Just, (Hezekiah,) is given us, and the government shall be upon his shoulder, and the Wonderful, the Counsellor, the Mighty God, the Everlasting Father shall call his name, the Prince of Peace.

I. It is true that this prophecy was given to Israel in a time of tribulation; but it is a fact, that the prophet always comforted his people in all their troubles, by declaring the happy time of Messiah; and according to the construction of the Hebrew language, the verse ought, to agree with your translation, to be placed in this manner, פלא יועץ אל גבור אבי עד יקרא לשמו שר שלום. The oldest translators translate it as we do. בן signifies nothing else than Son, for Ishmael was not reckoned among the Just, and we meet with the expression בן, in Genesis xvi. 11.—I gave this answer after I had looked out for it, for I always have the Dictionary and Concordance before me.

Jehiel. What do you think that Jesus was?

I. He was the Son of the living God.

Jehiel. David is likewise called the Son of God. "Thou art my Son, to-day (from the time that I have anointed thee as king) have I begotten thee."

I. This is said of the Messiah, as it is proved by Psalm ii. 12, "Kiss the Son lest he be angry, &c." It is there said, that all are blessed who trust in him, and to trust in David would be idolatry.

Jehiel. נשקו בר must be translated, Arm yourself with purity (righteousness): for בר signifies in Chaldee, only Lord.

I replied, that we often met with Chaldee expressions in the Psalms, and even in Jeremiah, and in order that it should be translated, "Arm yourself," it ought to be in Hithpael. But I might have answered a great deal better; first, I might have proved that בר is Hebrew from ברא, and we meet with the expression, Proverbs xxxi. 2, "What my son, and what the son of my womb?" where son is called בר.

Jehiel. Does Jesus judge among the nations, and rebuke many people? have they beaten their swords into plough-shares?

I. That time will come: but he was first to suffer, as is shewn by Isaiah liii. But he shall come, he will come, and will not tarry. They shall first look on him whom they have pierced, and mourn.

Vedova, the chancellor of the English Consul, listened awhile to our arguments, for my room is close to his.

Sept. 16.—I entered the synagogue, and left the janisary outside. The whole congregation of my brethren arose, and the young merchant Marpurgo, a relation of Dr. Marpurgo, who is Vice-President of the synagogue, (for Tilchi, his uncle, is President, פרנס) gave me a seat. He told me that Tilchi himself was not well; otherwise, he would have come himself to the synagogue to receive me. I observed more devotion and order than in the synagogues in Germany and Europe. They offered me

their prayer-books to look into; they use the Spanish rite. The boys kissed my hand. Marpurgo went with me a quarter of an hour afterwards, to the other synagogue, where I was received in the same manner as in the first. Their synagogues were built 600 years ago.

I asked the young merchant Marpurgo, whether I might be permitted to approach the Sepher Thora, and read something in it. He told me that we must wait till the greater part of the Jews had left the synagogue. After the worship was over, every one of the Jews shook hands with me. I asked them whether they would permit me to approach their sanctuary, and see their Sepher Thora. Every one of them consented to it. We opened the sanctuary, and they took out the Thora, and I read in it. I said, This word ought to be read day and night, for it is the word of God which he gave by Moses upon the mount Sinai, under thunders and lightnings; and we ought to be thankful to the Jews that they have preserved this law, and even counted the letters, in order that we may be sure it is the same word, which was given to Moses upon the holy mount.

My speech was half in Italian, and half in Hebrew, and sometimes in Arabic. They all applauded me for what I said. Mr. S., a Jewish broker, sent for me. Mr. Lee had described Mr. S. as a very stiff-necked Jew, and so I found him.

Mr. S. You act very justly and discreetly, that you argue only with men of understanding.—He had in his hand the Psalms of David; I showed him the xxiid Psalm.

Mr. S. Why do you show me this Psalm?

I. It speaks of the Messiah.

Mr. S. I tell you it speaks of Solomon.

I. Solomon was never in such trouble that he had reason to exclaim, "My God, my God, why hast thou forsaken me?"

Mr. S. Our Messiah never dies.

I. (in Hebrew) "He shall be cut off out of the land of the living."

Mr. S. This is Messiah the son of Ephraim.

I. The Messiah, son of Ephraim, is not mentioned in the Holy writ."

Other Jews entered the room, and Mr. S. therefore broke off. He gave me some account of the Jews at Salonichi, and described those Jews as the most learned of the East. He told me, that there are still some Jews at Salonichi, of the sect of Shabathai Zebi, especially two merchants, by name Molcho and Kordo, who outwardly profess Mahomedanism, but never intermarry with Mahomedans; he told me that my arguments may convince the understandings of some, but that the heart can only be converted by God—a truth, in which I agreed with him.

Cesana, the banker, invited me to dinner; I went: he introduced me to his two wives, to his old uncle, Haim Cesana, and to Signor Marco, from Leghorn. Moses Cesana said, that the lxth chapter of Isaiah speaks of the Messiah: I agreed, and showed him the liiid, and said to him, that chapter likewise speaks of him, and Gen. xlix. also, by which it is clear that Messiah is come.

Moses. What is the object of those English gentlemen in thus having published the ברית חדשה, the New Testament?

I. To make the Jews acquainted with the principles of Christianity. Many Jews have read it, and have either been convinced by it, or have stated their objections to it, as for instance, David Levi on the Prophecies.

Moses, and Jew Marco. Have not those Jews been punished, who have written their objections against it?

I. On the contrary, Christians are pleased to observe such an enquiring spirit among the Jews.

Moses. I shall read the New Testament.

I. I will give you one.

I gave New Testaments gratis; 1. To Cesana; 2. To

his uncle; 3. To Isaac Cesana; 4. To Marco, from Leghorn; and two to two other Jews.

The Jews at Alexandria are, according to Messrs. Glador's and Lee's testimony, the most honest in the Levant. They are expecting the Messiah.

Reuben came to me and argued; he brought forth the usual objections: he introduced me to a Rabbi from Palestine, who is to recommend me to the Jews in Saphet. His name is Masel Toph.

I lodge with the British Consul, close to the room of Signor Vedova, the chancellor of the Consul, a young gentleman who speaks Italian, French, English, Spanish, German, and Latin, a most amiable young gentleman, and very zealous to promote every good cause.

CHAPTER V.

Departure from Alexandria.—Conversations in the boat with Mr. English, called Mahomed Effendi.—Danger from a Turkish Officer.—Arrival at Pulaka and Cairo.—Introduction to the principal Jews.—Visit to the Synagogues.—The Chakam M.—Rabbi J. Wilna.—Distribution of Hebrew New Testaments.

Cairo, Sept. 27, 1821, *in the British Consulate.*

You will have received my letters written to you when at Alexandria: O that I could begin my letter with the glad tidings, that Jesus is become the crown of glory to Israel!

On the 21st of September, I left the house of Mr. Lee, the British Consul, provided with letters of introduction from Mr. Salt, Mr. Lee, Mr. Anastasio, and the Danish Consul, for Mr. Asselin, Mr. Santini, the chancellor of Salt, and the principal Jews, G. M. (relatives of the two M.'s at Alexandria), the Jewish rabbi J. A., the Jew M. C., the Jew A., the Jewish rabbi C., and the scrivano, I. H., at Cairo. I embarked upon the canal at Alexandria, with my German servant, Francis, and Mahomed Effendi, formerly called Mr. English, from Boston, in America, an officer in the army of the Pasha. When we arrived at Mahmudia, we took another boat for Cairo. We had scarcely entered our second boat, when the officers of the custom house asked a bakhshish (present) from us; they ordered us to leave the boat, and go to another. I said to those publicans, sitting at the receipt of custom, that I was a friend of the English Consul, and that I was determined to write to him, if they insisted upon our going into another boat; this had its effect; and we proceeded on our journey without farther objection.

Mahomed Effendi, (once Mr. English,) soon gave me his

confidence, by relating to me the history of his turning to Mahomedanism from principle; he is a gentleman, twenty-seven years of age, born at Boston, in America. As a young man, seventeen years of age, he entered a college in America, where he read the writings of Voltaire, and became a complete infidel; but thirsting after truth, he read the Old and New Testaments, most unhappily, however, at the same time with the writings of the German Neologists, Eichorn, Semler, and Lessing. Hence he saw that Voltaire was not sincere in his citations, and he became a Christian in sentiment; but after a further enquiry into the truth of Christianity, he formed for himself a system, as follows:—

"The system of original Christianity promulgated by Christ and his apostles, was simply this: That Jesus of Nazareth was the personage predicted by the Old Testament prophets, as the Messiah: and to prove this to the Jews, they appeal to the predictions of a Messiah, recorded in the Old Testament. They neither pretended to alter or abrogate the law or the prophets, but were always strictly Jews in their religion and opinions, excepting that they denounced and discouraged the extreme attachment, which the Jews of their time bore to the traditions of the elders, which Jesus insisted were, in many instances, a corruption of the law; and it is clear from the book of Acts, that they added no new article to the Jewish creed, except that Jesus was the Messiah. In consistency with this we find, that the church of Jewish Christians, established by Peter and James, united with their Jewish brethren in the service of the synagogue and the worship of the temple, and that the church of the Gentiles founded by Paul, as it appears from his Epistles, were taught by him many additional doctrines, which the Jewish Christian Church did not acknowledge, but to which Paul endeavoured to convert them in his Epistles to the Hebrews, which were addressed to the Jewish Christians. It appears further, from the New Testament, that the Jewish Christian

Church of Jerusalem opposed these additional articles of Paul's creed, and endeavoured to persuade his followers, that Paul was teaching an heretical doctrine, as is evident from the Epistle to the Galatians, those to the Corinthians, and from many other passages in his Epistles, wherein Paul endeavours to prevent his own converts from being persuaded by these Jewish Christians, to abandon the doctrine he had taught them. In consequence of Paul's having preached a doctrine not conformable to that of the Jewish Church, Paul, on his last visit to Jerusalem, was informed by James, the bishop of Jerusalem, that he was held in suspicion, and disliked by the Jewish Christians, and this dislike was never removed; for ecclesiastical historians testify, that the church of the Nazarenes, or the Jewish Christians, always rejected the Epistles of Paul, and denied his apostolical authority. In confirmation of this view of primitive Christians, I (Mahomed Effendi) refer to Toland's Nazarenus, and to Semler's Paraphrase of the Epistles to the Galatians, to the work called Clementinus, preserved in Cotelerius's Patres Apostolici, and to an epistle in that work, ascribed to Peter, in which Peter announced Paul as an innovator." These are Mr. Mahomed Effendi's own words, which I wrote down in the boat, while he had the kindness to dictate to me.

I replied, "That Paul was united with true believers of the Jewish Christians, as is clearly seen by Gal. ii. 9, for James, Cephas, and John, who seemed to be pillars of that church, gave the right hand of fellowship to him and Barnabas; and that Peter taught the same doctrine which Paul did, is clear by Acts xv. 9, 10. Peter rose up, and taught that the Lord 'put no difference between us and them, purifying their hearts by faith,' and would not that they should 'tempt God to put a yoke upon the neck of the disciples, which neither their forefathers nor they were able to bear.' And thus Paul, indeed, was right to withstand him to the face, when he dissembled."

Mr. Mahomed Effendi desired to correspond with me,

which I hope he may do, for he shows great candour, and the sincerity of his turning to Mahomed is not to be doubted. He has written a defence of Mahomedanism, which is in the possession of Mr. Salt, and he has told me, that I may write to Mr. Salt, at Alexandria, to give it to me, and that he is ready to renounce Mahomedanism, if I can refute that work. I told him that he should not wait for my refutation, but pray the Lord for light from on high. I desired him, after he had given me his view of Christianity, to give me some further account of his turning to the creed of Mahomed. He replied, that after he had read Bishop Marsh upon the Four Gospels, (an Appendix to Marsh's Michaelis,) he was persuaded that the Four Gospels were corrupted, and that they are a compilation of lost documents; and that the Gospels are not authentic. I interrupted him, and told him that Bishop Marsh himself seemed to have altered his sentiments upon that subject; for, when I was at Cambridge, he (Dr. Marsh) preached twelve sermons on the authenticity of the New Testament.

Mahomed Effendi continued;—The Gospel of Matthew no longer exists in the language in which it was originally written, as asserted by Papias. Matthew relates facts, which no Jew would have told. I interrupted him, and said, I who am a Jew, am persuaded that none but a Jew could have written the Gospel of Matthew.

Mahomed Effendi continued;—In Acts vii. 16, there is a manifest error, for Abraham bought not the field from Hamor, but from Ephron, and Stephen confuses the field which Jacob bought; (Gen. xxxiii. 19.) I said to him, that this should rather persuade us of the truth of the Gospel, for it either shows Stephen's ignorance, and that he was not one of the learned ones; or that he, full of the Holy Ghost, did mind neither time nor place, and only tried to persuade the Jews, that "This is he that was in the church in the wilderness, with the angel which spake to them in the mount Sinai." And farther,

I added, there may be a mistake of those who copied it. But mistakes of chronology ought not to induce us to reject "the mystery of godliness; God manifest in the flesh."

Mahomed Effendi continued;—"I read the Koran; I was persuaded that it was the Pentateuch accommodated to the Gentile, and I embraced Islamism."—I confessed to him candidly, that I was not able to bring immediately conclusive arguments against the Koran, as I had not yet read the whole of it; but I said I would do so on my arrival at Cairo, and would at the same time refute his book upon Islamism. I made to that unfortunate, but sincere, and convinced renegado from the most holy religion of Christ, a present of Scott's Answer to Crooll, which he, (Mr. Mahomed Effendi,) after he had read it through in one day, acknowledged to be the most acute book he ever read on the subject. I likewise presented him with Beveridge's Private Thoughts, and lent him the memoir of my dear Henry Martyn. He wishes to read Maracci's Refutation, which he has not yet been able to get. I desired him to read Beveridge's Views of Mahomedanism, in his Private Thoughts; he did it instantly, and dictated to me the following reply to Beveridge's Views of Mahomedanism:—

Beveridge says, 'The next religion that hath the most suffrages and votes on its side, is the Mahomedan religion, so called from one Mahomet, who, about a thousand years ago, by the assistance of one Sergius, a Nestorian monk, compiled a book in the Arabic tongue, which he called Alcoran.'

Now at this time Sergius was dead, as it is proved by Sale; and moreover, though the Coraish, who were opposed to Mahomed, repeatedly charged him that he was assisted by other men, for they knew that he was an illiterate man, they never could show who it was that assisted him, so they were obliged to say, that he was assisted by the devil; to which Mahomed replied, 'This

cannot be true; it is not the purpose of the devil to teach men to worship and serve God, and work righteousness, which is the whole drift of the Koran.'—Beveridge says again:—

'As there are many things consonant, so there are many things dissonant to the natural light that is implanted in me; as that God, &c. &c.'

In that chapter, God is represented as referring to the present miserable condition of men, and showing that he did not originally create him miserable; and in proof of his good disposition toward men, he appeals to the excellent things he has created, and to what he has done in his behalf; for instance, the two most excellent fruits, the fig and the olive; and what he did in mount Sinai, in giving the law to the Israelites; and the religion he anciently established at the temple at Mecca, the territory of security, by means of Abraham and Ishmael.—Beveridge objects to the statement 'That Solomon discoursed with birds and spirits, &c.' But, 1. There is nothing impossible in this, nor is it any objection to a book being a divine revelation, that it relates a thing improbable, but not impossible. This is allowed and argued by Jews and Christians themselves, whose sacred books contain many things improbable, but not impossible. 2. Solomon, who is related to have been endued with most excellent knowledge and wisdom, might have had conferred upon him a knowledge of the sounds and actions, employed by the higher orders of animals to express their sentiments and feelings; and might have had superior spirits subjected to his will, by the grant of God. 3. It is affirmed by tradition, that Solomon had this knowledge and power, and no man is able to prove the contrary.

I confined myself for the moment to refuting the answer to the last proposition of Beveridge. I said thus; I admit entirely, 1. That there is nothing impossible in this, &c. 2. I admit that Solomon, who is said to have been endued with the most excellent knowledge, might

have had all this conferred upon him. I admit, 3. That it is so affirmed by tradition, namely, in the Talmud; but lastly, to your proposition, That no man is able to prove the contrary, I assert, that *I am able to prove the contrary* in the following manner: Although Mahomed has taken that saying, as you yourself admit, from the Talmud, which is a book full of fables; that saying with respect to Solomon, might, notwithstanding all this, be true, and an inspired book might receive into its pages sayings and stories from an uninspired book. But no book which pretends to be of divine origin ought to pollute its pages with a tale, which sprang out of a false interpretation of a Scripture text. The rabbies misunderstood 1 Kings iv. 33, where it is said, "He spake also *of* beasts, and *of* fowls, and *of* creeping things, and *of* fishes." The Talmud translates this text, "He spake also *with* beasts, and *with* fowls, &c." Thus it is clear, that this tradition is false and absurd, and thus the falsity of the Koran is proved.

Mahomed Effendi blushed, and said, that he had spoken nonsense in having said that Mahomed took that tradition from the Talmud; he received it by divine inspiration, and the tradition itself was not only to be found in the Talmud, but in other Christian writers of the East. I assured him that it was borrowed from the Talmud; and that I had seen, when a member of the Catholic church, how much Christians of that class have taken from the Jews.

I will not detain you with the reply of Mahomed Effendi to the other propositions of Beveridge; I will leave it for another time; for the Jews are the chief object of my pilgrimage upon earth, and become daily more so; I haste, therefore, to give you some accounts of them; but I must tell you what I said lastly to that sincere apostate,—'Dear Mahomed Effendi, I am a Jew, and being acquainted with Christ, I know what great mercy the Gentiles have experienced by having been received as children

of God. Oh! that I could embrace you again as a brother in Christ Jesus our Lord, our Redeemer, our God above all, blessed for ever! Surely, I love you; but Christ it is who enables me to love you, a Gentile, and an apostate from that name which I adore; and having, therefore, experienced how mighty the grace of the Lord Jesus is, I wish that you should come to him like a lost sheep to his good Shepherd, who neither slumbers nor sleeps day or night. It is true, we cannot reconcile every word in his *divine* revelation; but, we are likewise unable to reconcile many things in this universe, and, notwithstanding all our ignorance, we perceive *that this universe is universe.* Why do you not try to reconcile all things in the Gospel—as you perceive it so beautiful?'—He again requested to be in correspondence with me, and is ready to renounce Mahomedanism, if I can convince him; he confesses, that he perceives I am really impressed by the truth of the Gospel. I began to read the Gospel to some Mahomedans, who were on the deck of our little Nile-ship. An officer exclaimed, full of anger, 'Allah, ula illah Allah!' (There is God, and but one God!) and continued to exclaim, 'Anad Islam Alrasul,' (I profess the doctrine of the prophet). I shut the book, and began to talk with him on other subjects. The rest of the Arabs present were quite passive. Mahomed Effendi told me, that he never in his life was so much alarmed, as when he heard the Turk make the profession of his faith, for he thought he would have cast me into the Nile.

Sept. 24.—We arrived at four o'clock in the afternoon at Pulaka, near Cairo. I put my trunks with Bibles, and my baggage, upon camels; Mahomed Effendi arranged the whole matter for me, and we sat upon asses. All the roads were filled with camels. "The multitude of camels shall cover my Jerusalem, dromedaries of Midian and Ephah."

I am now in that very Egypt where my ancestors were afflicted. I am in this very Egypt whence God called his

beloved Son, when they were dead which sought the young child's life.

Mr. Santini, the chancellor of Mr. Salt, for whom Mr. Salt gave me a letter, received me very kindly, and gave me, according to the request of Mr. Salt, the same room in the Consulate, which, according to Mr. Osman's account, Mr. Jowett occupied on his arrival. Mr. S. introduced me the next day to Mr. Asselin, who told me, that the Jews at Cairo are too ignorant, too superstitious, and too obstinate, to talk with me on the subject of Christianity; but the Lord's thoughts are not as man's thoughts; the Lord is he who governs the heart.

The Lord brought the poor and the babes from the city to the mountain, to his only begotten Son, to hear, that "blessed are the poor in spirit." In one word, the house of Mr. Salt is full of Jews of the first respectability and learning, who talk with me about the important doctrine, that Jesus is the Christ. On our leaving Mr. Asselin, Mr. Santini and I met with the respectable Jew, G. M. Mr. Santini, the chancellor, introduced me to him. I delivered to him the letter of his brother, at Alexandria. G. M. promised to introduce me both to the Rabbinist Jews, and to the Caraites.

Sept. 27.—I was introduced by the Jew G. M. to the respectable Jew M. from Ragusa, whose accounts of the Jews at Ragusa, were the same which Lucenza, at Malta, had given me. To the Jew, Mr. M. C., who seems to be selfish, and to the Jew, M. B., and other Jews, I gave Old and New Testaments in Hebrew, Tremellius's Catechism, and tracts. Having no courage to ask money from Jews, I gave to them without money and without price, and by these above-mentioned Jews I was introduced into their synagogues. They were celebrating their Rosh-Hashshana (beginning of the year;) and they gave me the first seat, near the president of one of the synagogues, whose name is Mr. A. He is a rich young gentleman, who has been a long time in France.

Mr. E. H. H., who had received a letter about me from his father, touched his head, and did swear that he would give me letters of introduction for Rabbi J. A. from Poland, who is returned from Cairo to Jerusalem. This manner of swearing explains the words of our Lord, Matt. v. 36, "Neither shalt thou swear by thy head." When I entered the synagogue, the ladies left their seats, and entered the synagogue where the gentlemen were assembled, out of curiosity to see me.

Sept. 27.—I went again to another synagogue at Cairo, after the worship was over, for there are ten synagogues there. I dined with the Jew, E. H. I.; and M. C. introduced me to the first high-priest of the Caraite Jews, and to their president: there are, according to the calculation of the high-priest, 159 families at Cairo. Surely, the ancestors of these Caraites seem not to have been guilty of the blood of our Saviour.

I shall always regret that I was introduced to them by their deadly foes, the rabbinists, or talmudist Jews; for while the good-natured high-priest of the Caraites, and their president were busied in exhibiting towards me and their deadly foes, all the honour imaginable, by presenting to us fruits from mount Sinai, and while the high-priest of the Caraites repeatedly observed to me and his deadly foes, כלנו בני איש אחד, 'We are all children of one father,' the rabbinist Jews, who introduced me to these amiable Caraites, tried in the Italian tongue to prejudice me against them. Dear Caraites, hold fast the word of God! you will be finally redeemed of the Lord! Amen. I showed, visibly, my disapprobation of this double-minded conduct of the rabbinists. The Caraite high-priest and their president then went with us to their synagogue, but we were obliged to leave our shoes outside the synagogue, which they keep very clean indeed, and I myself was obliged to leave my boots at the gate. They showed me their Torah, and another manuscript 146 years old, written with golden letters at the beginning of

every chapter, in the manner the Turks used to write their Koran. I shall go again to the Caraites, accompanied by the dragoman of the Consul.

I have been introduced to the chakam (wise) M., who is first high-priest of all the Jews at Cairo, and who has the same power over the Jews at Cairo, as the Greek patriarch has over the Greeks; he settles all worldly disputes among them. He received me with a kindness which I did not expect: he introduced me to his eldest son, who lives at Jerusalem, and is one of the numerous rabbies at Jerusalem, for Jerusalem is at present more the seat of learning than it ever was. Chakam M. told me that he is in correspondence with the primate J. I. at Alexandria, and with the rabbies at Aleppo and Constantinople. I observed that the time when Messiah will come, must be very nigh.

M. Do you believe in the coming of the Messiah?

I. I should not be a true believer in the law and the prophets, if I did not believe that he will soon come, and that the walls of Jerusalem will be built again. The Jews crowded themselves round me, and exclaimed, in Arabic, 'Tayib!' (Well!)

M. Do you not believe that he has already come?

I. I should not be a true believer in the law and the prophets, if I did not believe that that very Messiah who will come again, has come already, and, according to Daniel, has been cut off, but not for himself; and after he was cut off, the Prince came and destroyed the city and the sanctuary: Jesus Christ was that Messiah who was cut off. (I began to recite in Hebrew,) "He was wounded for our transgressions, and he was bruised for our iniquities," after this the Romans came and destroyed the city and the sanctuary.

M. I like to converse with you, for you are a man of talent. It is true, the time in which Messiah ought to have appeared is elapsed; many are, therefore, of the

opinion, that Shabathai Zebi was Messiah Ben Joseph, and he was to be killed.

I. First, Shabathai Zebi came a long time after the expiration of the weeks fixed by Daniel. Secondly, The Messiah is described as a Just One, upon whom the Spirit of the Lord should rest, the Spirit of wisdom and understanding, &c. This cannot be applied to Shabathai Zebi, for the whole world knows he turned Turk.

I was exceedingly touched when the first high-priest of Cairo asked me, whether he might take the liberty of calling upon me in the consulate. I replied, that his visit would afford me the greatest pleasure upon earth. He told me, he should be very glad if I would attend his sermon, which I did.

Mr. E. I. H., scrivano to his highness, and Messrs. M. C. and M. B., merchants, went with me to Mr. S. F., a Jew, who has property to the amount of 12,000 piastres, two wives, "ornamented (as they expressed themselves) like two princesses," and children; many Jews crowded into his house to see me, and to hear me expound the prophets from the Hebrew in Italian, and the psalters from the Arabic in Italian. Rabbi S. Wilna, a young vice-rabbi, from Jerusalem, who is also an engraver of rings, a very amiable young gentleman, talked with me in Polish German. He was reading the Old Testament.

I. This book affords us true wisdom and consolation, if we read it with prayer and devotion, and a teachable spirit.

Rabbi S. W. Do you believe in this word?

I. With all my heart.

Rabbi S. W. I will tell you a mashal (parable). Once there was a great king: that king had a son who loved him very much, and obeyed him in every thing, and presented one day two rings to his father, with which the king was very much delighted; but the king had likewise a servant who loved him also, and made him a present of

one ring: the king was pleased with the affection of his servant; but, he observed, I perceive, notwithstanding all this, the difference between a servant and a son: my son presented to me two rings, my servant, on the contrary, only one ring. We Jews are that son of the king; we present to Hakadosh Baruch Hu, (to the Holy One, blessed be He,) two rings, i. e. our faith in the Thorah, and our faith in the Talmud; but you Christians are the servant, and you present to him only the belief in the Old Testament, and reject the Talmud.

I. The Thorah says to us expressly, 'Ye shall not add unto the word which I command you, neither shall ye diminish from it;' from this I conclude that we are not allowed to believe in the Talmud.

Rabbi S. W. I am but a poor scholar, and consequently cannot enter into disputes; but I will give you (God willing) a letter of recommendation to Rabbi M. W., who is one of the most learned men at Jerusalem, and who was a pupil of the late Rabbi Elias W. of blessed memory. I will also give you a letter to Rabbi S., who is not only a scholar, but likewise knows the polite world; they are both more able to dispute with you than myself, and will be ready to argue with you as long as you please.

I was very much touched by his sincerity, and began to talk upon other subjects. He promised to give me a room in his house, on my arrival at Jerusalem. I presented him with a Hebrew Bible, a Hebrew New Testament, and a Hebrew Psalter, not having the courage to ask money from Jews for the Bibles.

I add here a list* of respectable Jews to whom I gave Old and New Testaments, and Tracts gratis.

To the patriarch of the Copts, to whom I was introduced by the dragoman of the Consul, and who received me very kindly, I gave two Arabic New Testaments, and one to his secretary. I placed two Armenian Bibles, and

* The List of these names will hardly interest the reader.

ten Arabic Testaments, in the hands of the same man whom Mr. Jowett employed to sell Bibles; he brought me five dollars and eight piastres for them.

Sept. 29.—I attended the sermon of the high-priest M.; Rabbi M., J. N., banker to the Pasha, S. F., and A., called the princes of the Jews at Cairo, and three rabbies from Jerusalem arose, when I entered the synagogue, and made their bow, which I returned. The rabbi M. gave me the Bible into my hand, and showed me the text from which he was to preach; it was 2 Sam. xii. 7—11. The rabbi then mounted the pulpit, and said with a loud voice, that he should speak the Arabic and Spanish very distinctly, on my account. They gave me a seat in the midst of the most learned, who now and then interrupted the sermon of their rabbi, by repeating his words, and by exclaiming, 'Tayib! Tayib!' (Well, well!) I was not able to understand much, for the Arabic and Spanish were a mixture of Hebrew, Turkish, Spanish, and Arabic. After the sermon was over, they explained to me the purport of it, viz., Rabbi M. had endeavoured to reconcile the sentence of the Talmud, that nobody should dare to say that David had sinned, with the text of the Thorah, which expressly tells us, that David has sinned. It was nonsense. After the sermon was over, Signor S. F., one of the principal Jews, invited me to dine with him; he also invited other Jews to meet me. The principal Jews who dined with us were, Mr. N. from Ancona, Rabbi S. W., vice-rabbi at Jerusalem, and an engraver, Mr. F. from Leghorn, who read in the Gospel the whole night, after I gave it to him. He intends to travel at his own expence, and go and persuade other young men to embrace Christianity, and then to go to his relations in London, who are already baptized, and make his profession of Christianity. He is a respectable merchant, rich, of a lively temper, and speaks Italian, Spanish, and Hebrew. He has given me the names of liberally minded Jews at Leghorn. I will mention to you the others who dined at

Mr. F.'s. Mr. M. from Ragusa, and his two sons, one of whom wishes to go with me to Jerusalem, Mr. P. from Ragusa, H. E. I. scrivano to the Pasha. I introduced to them after dinner the dragoman of the Consul, in order that he might be present at one of our conversations. The son of Rabbi M. came after dinner was over; I proved by the prophecies that Christ was to die, and thus enter into his glory.

Sept. 30.—I have distributed a great many of Mr. B.'s tracts, Tremellius's Catechism, and Italian New Testaments, among Jews. Rabbi Crispin, a gentleman seventy years of age, whom I took for my master in the Hebrew, Jewish-Spanish, and Jewish-Arabic tongues, called on me, and said, that I had been strongly recommended to him by Mr. C. from Alexandria. He examined me in Hebrew, and requested that I would sing it after the *Sarka,* which I did. It would be well if the Jews' Society would print the New Testament in the Spanish tongue, with Hebrew characters. I hope to undertake this work myself on my arrival at Jerusalem. I have sent to you, by means of Mr. Lee, a Hebrew Dictionary, explained in Jewish-Spanish, which the Society may make use of. My servant, Franz Six, saw to-day Jews standing together in the street, and reading the tracts which I had given them. N., a Jew, seventy years of age, now reads the New Testament with great eagerness. My Arabic master, Mustaffa Effendi, a Mahomedan by persuasion, was the master of the famous traveller Burckhardt.

Osman, third dragoman to Mr. Salt, has presented me with Arabic letters and poems, composed by Burckhardt, (Sheik Ibrahim,) which I send to my dear master, Professor Lee, at Cambridge; another Arabic manuscript, given to me by Mustaffa Effendi, is for you, and if you should not want it, give it to the Seminary at Stanstedpark. I desired Mr. E. I. H. to write a letter to you in Jewish-Hebrew characters, which he did. I send it to

you; be so kind as to lend it to the Jews' Society.' 'I have now distributed more than sixty New Testaments in Hebrew among the Jews. I am sure that the Jews' Society will not be displeased at my having given them away gratis; but indeed, I have not courage to ask money from the Jews. The Copt, whom I employ to sell my Bibles, yesterday sold two Hebrew Bibles to Jews for twelve piastres. I am not able to send the money in any other manner to the Bible Society, than thus:—You will be so kind, after you shall receive the bills for my salary, to give to the Bible Society so much as I shall not draw upon your account. I have now sold at Alexandria and Cairo to the amount of sixteen dollars; from these, I may deduct the expence for carrying the trunks from Gibraltar to Malta, four dollars; from Malta to Alexandria, three dollars; expences in London, five shillings; in the custom-house at Gibraltar, I gave to David Davies, for bringing them on shore, I suppose (but am not quite certain) six shillings; Dr. Naudi paid, likewise, something for bringing them on shore at Malta; and I gave half a dollar to Paolo, servant of the Bible Society at Malta. For bringing them upon camels, from Pulaka to Cairo, and at Alexandria, from on board to Mr. Lee, two dollars. I am very economical with my money; I have now in my trunk 151 dollars, for I live always in the houses of the Consuls, where I spend but little. All that I have to spare from my salary shall be sent back to you with the greatest pleasure, with which you may do as you please. I give to my servant six dollars a month, and board. He writes down regularly all that I get for Bibles, so that I shall be able to give you a just account, for I have no time to do it myself. Oh, that Messrs. Fisk and Parsons, whom I expect at Cairo, may soon arrive; they know how to manage things better than I do.

The great Jew, Joseph Negri, has promised to give me letters of introduction for the Jew, Raphael T., once Consul-General to the emperor of Austria, at Aleppo, and

now private gentleman and first Jew at Tiberias. The English Consulate is often full of Jews, who call on me. Mahomed Effendi called on me to-day, and was surprised to find so many Jews assembled in my room, to talk with me about that Messiah whom he has rejected.

My servant is a Roman Catholic, but he reads the Scriptures, and I pray with him; I begged him never to talk with any Catholic monk about the object of my journey, and to be very kind towards Jews.

Captain Caviglia, from Geneva, is employed here by a Society, of which Mr. Salt is president, to explore the monuments of this country; he called on me; I was very much delighted with his visit, and we became friends in about ten minutes; he gives me some hope that he may make some discovery about the history of Moses. I make use of all men, for every thing must be made subservient to the Gospel. Mr. Salt is the only one at Cairo, among the Franks, who takes any interest in my cause; he is the cause of my remaining at Cairo.

CHAPTER VI.

Conversations at Cairo.—Rabbies S. and I.—Rabbi Solomon,—Rabbi Obadiah—The Austrian Vice-Consul.—Rabbi Mercado.—Signor Caviglia.—Mahomed Effendi.—Mr. Carne and Mr. Clarke.

Oct. 1, 1821.—Rabbi S. residing at Jerusalem, but born at Wilna, called on me; he is a very amiable man indeed; I gave him, after the custom of the East, a cup of coffee; he drank my health, and said, 'I wish you may live many years, and finally come back to the true faith.' My servant, who was present, was surprised to hear such things. I listened to him with compassion. Rabbi S. continued;—'Did you hear of rabbi Simeon Ben Jochai!' I replied, Yes. Solomon rejoined, 'Do like him; he did not believe; therefore do not you believe:' I answered, 'I am ordered by God to regulate my life according to his word.' Rabbi S. told me the story of rabbi Haninya, by whose merits, it is said, the world was maintained. I did not like to hurt his feelings, by telling him that I did not believe these fables, and so I passed it over in silence.

Rabbi S. If I were to introduce to you some one who could convince you that you are wrong, would you be honest enough to acknowledge it?

I. What I am, I am by God's grace; but I will freely acknowledge that I am beaten in argument, if any one should be able to do it; nobody, however, can root out my experience.

Rabbi S. went to fetch some one to silence me. Whilst he was gone I knelt down with my German servant, and prayed for God's assistance, in the following words:—'O Lord, lead me not into temptation! send down thy holy Spirit upon me, that I may be enabled to encounter the objections of that rabbi, if he should return to me.'

Mustaffa Effendi, my Arabic master, called to converse with me in Arabic, but I told him he must excuse me this evening. Other Jews called on me before rabbi S. returned; he at length came back in company with a tall man, about sixty years of age, with a long beard, his name was rabbi I. from Mohilev, and he resides at Zophat, near Jerusalem. He requested the other Jews to leave the room, and I begged they would come to me the next day. But I thought it advisable that my servant should remain. The conversation was in German.

I began by addressing myself to the rabbi in the following words:—"Rabbi, I am the son of a rabbi, and have received a strict Jewish education. I have studied not only the law and the prophets, but have likewise read something of the Talmud. I perceived, by the grace of the Lord, after many trials, that no man can be happy, except his heart rest in God, and in him alone. I read the law of Moses, and perceived that those Jews are wrong, who despise the word given by God upon the mount Sinai, under thunders and lightnings. I read the prophets and the psalms of David, and was persuaded that those men spake as they were moved by the Holy Spirit. After I arrived at this persuasion, I was obliged to believe that a Messiah was promised to Israel according to that book. I formerly asked my father: he told me that the Messiah was still expected. I looked again some years afterwards into the books of the prophets, and I found that that expectation was not a vain one, and that the Messiah shall come, and that he will come, and that he shall not tarry; that the gates of Jerusalem shall be open continually, and shall not be shut day nor night. As the bridegroom rejoiceth over the bride, so shall God rejoice over Jerusalem. Thou shalt be called Hephzibah, and thy land Beulah. But I met on the other hand with prophecies, which persuaded me that he was already come, and that he will come again. I met with the prophecy of Jacob, that 'the sceptre shall not depart until Shiloh

comes;' the sceptre is departed, and, of consequence, Shiloh must have come. I met with the prophecy of Daniel; 'After threescore and two weeks, Messiah shall be cut off, but not for himself; and the people of the Prince that shall come, shall destroy the city and the sanctuary.' The city, the holy city Jerusalem is destroyed, (Solomon wept,) the sanctuary is destroyed, and the threescore and two weeks past; the Messiah must, therefore, have arrived. I heard, finally, of one person, called Jesus, much hated by the Jews, who did wonders and signs, which are confessed and acknowledged by the rabbies themselves, but which they say he did by the Shemhamphorash. I reasoned thus; How should God assist an impostor by means of his most holy name? this is not possible. But yet I did not believe on him, for Moses, that man of God, commanded before his death, saying, "If there arise among you a prophet or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams." I therefore examined, first, what that Jesus did speak, whether he said, "Let us go after other gods;" No, on the contrary—I laid before me, and before rabbi I., the New Testament: I read in this New Testament the following words—'And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, 'Hear, O Israel, the Lord our God is one Lord.' Seeing that the commandments of Jesus agreed with the doctrines of Moses, and having read his whole Gospel, I soon perceived that he was that prophet whom the Lord has raised up among our brethren like unto Moses; that he was that Messiah who was to be cut off, but not for himself; for he was cut off out of the

land of the living for our iniquities. I believe that Jesus was that very seed of the woman, who was to bruise the serpent's head; that he was that Son given unto us, whose name is, Mighty God, Everlasting Father. I now believe that he is the Son of the living God—God over all, blessed for ever. And in this faith I find joy, peace and rest, which I cannot describe, and I am ready to die for Jesus, my Lord, who hath redeemed me from all evil.

Rabbi I. I must say, first of all, that the edition of your Bible is not correct, (it was Simon's edition,) for we do not find in our edition the expression משיח, in Dan. ix. 26.

I soon perceived that I had not to do with an upright man; and I had not at hand a Jewish edition of the Hebrew Bible, by which I might have convinced him in a moment, in the presence of S., that he was very wrong. I was not able, therefore, at that moment, to say more, than that I knew he would find, in all the editions of the Hebrew Bible which exist, the expression משיח, in that passage: but I shall buy a Jewish edition of the Bible.

Rabbi I. continued;—I did not like to interrupt you, for our Talmud says, that 'we ought not to fall in with the words of our neighbour,' but I will now ask you some questions: 1. Tell me the signification of the word גדלים. (Deut. xxii. 12.)

I. Fringes.

Rabbi I. Tell me the signification of טטפת. (Deut. vi. 8.)

I. Frontlets.

Rabbi I. How do you know this?

I. By dictionaries and translations, in the same manner that we know the signification of words in other dead languages.

Rabbi I. Who tells you that this Holy Scripture of Moses is the word of God?

I remembered the drift of the Roman Catholics, who say, that we need a church, which may tell us, that the

Scripture is the Holy Scripture. I therefore answered, that the internal evidence of Scripture is so strong, that nobody need tell me that it is the word of God; First, It contains prophecies which have been fulfilled many centuries afterwards. Secondly, It produces holiness of life, which no other book is able to do.

The evening was now come, and rabbies I. and S. observed, that they were obliged to go to their quarter, in order that they might perform *chinka* (evening prayers); I told them they might perform their evening prayer with freedom in my room; they accepted the offer, and exclaimed, 'Blessed are those who dwell in thy house, they shall praise thee for ever.' They then turned their faces towards Jerusalem, and performed their other prayers. After they had done, I wished to continue the conversation, but rabbi I. was too learned and ignorant; he wished to talk about the river Sambation. After I told him that I take the Bible only for my guide, he promised to come again the next day; but he came not. The humble rabbi S. talked with more sense, than the proud and false rabbi I.

Oct. 2.—I went with the antiquary Signor Caviglia of Geneva, to Old Cairo, and to the pyramids, and we called upon a Turkish judge, who sat in the midst of his tent, judging his people. Mustaffa Effendi, a Mahomedan, who was the master of Sheik Ibrahim (Burckhardt), and who is now my master in Arabic, asks what arguments I can bring to prove to the Jews that Jesus is the Messiah. I have in this manner, a good opportunity of preaching the Gospel to two Mahomedans; for Osman, dragoman of Mr. Salt, is a renegado, and is always present when I take lessons from Mustaffa Effendi.

I send you a manuscript of the Arabian Nights, which I bought of Mustaffa Effendi. I forgot to tell you, that I called last week on the patriarch of the Copts, with whom I talked a long time; I told him, that I am travelling about to preach the Gospel to the Jews. He was

quite surprized: he never heard of such a thing in all his life.

Rabbi S. now studies the prophets with diligence. Rabbi I. did not come again. I shall proceed on my journey from hence to Damiat and Jaffa.

I was introduced to Rabbi A. from Tiberias, by J. N. Rabbi A. has been at Prague; I asked him if he knew the famous rabbi Ezekiel Jamples, (the memory of the just is a blessing!) he shouted for joy, for that rabbi was his master.

Oct. 3.—Rabbi S. is very zealous, indeed; he has written in his memorandum book the chapters of all the prophecies, which I mentioned as speaking of Christ. He promises to examine the matter.

Oct. 4.—Mustaffa Effendi was present when I conversed with rabbi S. That liberally minded, although zealous defender of Mahomedanism, advised me to be cautious with the Jews, lest they should begin to persecute me. Mustaffa Effendi is now reading the New Testament in Arabic, as I desired him, and tells me he is pleased with the Arabic.

Oct. 5.—Raphael N., fourteen years of age, son of the rich Jew J. N., Jchuda A., fourteen years of age, son of the famous rabbi Joseph A., residing at Jerusalem, Abraham A., son of the high-priest M., seventeen years of age, called upon me: they were dressed after the eastern manner: they said to me in Hebrew, (which they speak, as they do Arabic, exceedingly well,) 'We have called with the intention of hearing *words of wisdom* from you.' All three sat down at my feet: I sent my servant for Mr. Santini, the chancellor of Mr. Salt, that he might witness this delightful scene; he had the kindness to come. I read to them in Hebrew the liiid of Isaiah, and the vth chapter of St. Matthew, and explained it in Arabic. I called on the Jew, H. E. I., scrivano to the Pasha, and a banker: he was reading the New Testament with the young Raphael Z., one of his clerks, and other young Jews.

Raphael Z. tells me, that he rejoices greatly in reading the New Testament.

I dined yesterday with Mr. Raisden, first book-keeper of Bagos, first interpreter to the Pasha. Six Armenian gentlemen dined with us, every one of them knew the object of my journey.

Oct. 19.—Rabbi Solomon from Wilna, residing at Jerusalem, called upon me, and introduced me to rabbies Abraham, and Hirsh, both tradesmen from Bucharest, and residing at Jerusalem. Rabbi Solomon asked me, to what place I intended to go from hence. I replied, to mount Sinai. He told me that he would prove to me that that is not mount Sinai, which at present is called so. I answered, that it might be he was right, but I wished to know the arguments by which he proved it.

Solomon. I will prove it by a parable. There was a queen, and that queen was married to a king, who died; should you suppose that that queen would, after the death of the king, marry the king's minister, or a menial servant? Certainly not. Mount Sinai is that queen; it was married to the Holy One, blessed be his name. The Holy One came down upon Sinai, and gave his holy law upon it, should he therefore, admit or allow a convent of monks to be built upon that mountain. It is therefore impossible that that mountain, upon which a convent now stands, should be mount Sinai. I think rather, and my opinion is confirmed by other rabbies, that mount Sinai is in England: yea, even mount Tabor is in Europe. But you will make the objection, why is Jerusalem deserted? I answer, this was predicted, but with respect to Sinai, we do not meet with any prediction.—I did not think it necessary to contradict his innocent prejudice.

Oct. 20.—Rabbi Obadiah, from Aleppo, schoolmaster at Cairo, called with his clever disciple, Raphael Zanna, Shabatai Bechor, Johannan Bromberg, Isaac, Joseph, Shabatai Bechor, Halfun Esra Achari, Daniel Eliakim, and Moses Nada. Two Jews from Damascus, with twenty

others from Damascus, called on me, and desired New Testaments, the tract, דברי נצחן, and Hebrew Bibles, which I gave them according to their wish. I afterwards called on Haim Isaiah, where I met with two Jews from Damietta, who wish to see me there. The Jew, Nisim, and Haim Isaiah, told me, that there was to-day a great dispute in the house of the rabbi, upon Gen. i. 26, "Let us create a man," &c. My opinion, that God here speaks to his Son, was mentioned; the rabbies said, that I was wrong; for God was speaking to his angels. Nisim, and Haim Isaiah, who had talked with me before upon this subject, knew my answer, and mentioned it. Other Jews told them to be silent with their Freemason system. Haim Isaiah, and the Jews from Damietta, and Nisim and Nada, are delighted with the morality they meet with in the New Testament.

Mr. Champion, Austrian Consul at Cairo, introduced me to the Superior of the establishment of the Romish Propaganda at Cairo. They are good and simple hearted persons, but never preach, for few would come to hear them. They hear confession, after the system of St. Antoine. I observed, that I wondered they made use of that guide, who is considered at Rome, "per un moralista troppo rigoroso e stretto, specialnante *de jejuniis et sollicitatione.*" We spoke then of the Bible Society. I told them, that the Bible Society prints in London, the same edition that the Propaganda has published. I asked them whether they had converted any Mahomedans to the Catholic faith. They replied, "Il Papa ha proibito di convertire i Turchi, noi abbianco solitanto facolta di convertire gli Eretici." Mr. Champion has had the kindness to lend me Machiavel, which I read sometimes.

When I came back to the consulate, more than fifty Jews were waiting for me at the door of my room. They were reading with a loud voice the New Testaments and tracts, they met with on my table. They are sorry that I do not visit their synagogue.

Oct. 21.—I preached to four tradesmen from Germany, and their wives, on the text, 1 Tim. i. 15—17. I preached extempore, and tried to set forth the mercy of Christ, and to show them how they may become partakers of the heavenly Jerusalem, in the midst of the literal Egypt. The congregation was in tears, especially when I exhorted them to pray for the Jews; and afterwards every one of them requested me to procure them German Bibles.

After my sermon was over, the dragoman of the first rabbi at Cairo, Hakam Mercado, called upon me, and told me, that Hakam Mercado sent his compliments, and asked whether he might take the liberty to call on me and drink coffee, and bring with him his vice-rabbies and his son; and that one of the chief rabbies residing at Jerusalem, wished to accompany him to me. I replied to the dragoman, that it would give me the greatest pleasure to see in my house, Hakam Mercado, the wise among the wise, with all his vice-rabbies. Ten minutes afterwards, rabbi Mercado came in his priestly robes, with the vice-rabbies Ezra, Haim, and Rabbi Moses Mercado, from Jerusalem. After having asked me three or four times whether I was in health, and the reason why I called so seldom upon him, he begged leave to ask another question; he said, "When you called on me the first time, you made me a present of Hebrew books, which I considered as a great honour; but I see you give these books to every one; therefore the present you have made me loses its value." I replied, As I made you, *first of all*, a present of these books, you may perceive the high regard I have for you: but I have given also to the others, out of the love and affection I have towards all the Jews.

Rabbi Mercado. But you must know, that many to whom you have given it, will either never read it, or do not understand it. I beg you, therefore, be so kind as to give it nobody but those, who bring a letter of recommendation from myself.

I answered that it would not be right if I did not

submit myself on this point, to the wish of the rabbi, for I was persuaded that he would not withhold the letter of introduction, from those who wished to read, and were able to understand. All exclaimed, ' Tayib, tayib, tayib !'

Rabbi Mercado. I have read some tracts distributed by you, and compared them with the New Testament, and have observed that they often contradict each other.

I. This may be possible. I like, therefore, to see the Jews searching for the truth. They will find, that the writings of men, as well those of the Christians as those of the Jews, are often opposed to the word of God; but the Old and New Testaments, which are both the word of God, I am able to prove, do not contradict each other.

I addressed myself to the vice-rabbi Ezra, and asked him, whether he was born at Cairo.

Vice-Rabbi Ezra. No, Sir; you find the name of my native place in Psalm lx. 2.

I laid before me the Hebrew Bible, and met with the verse:—" When he strove with Aram, Naharaim, and with Aram Zobah.

Ezra. Aram Zobah, now called Aleppo, is my native place.

I wrote in the margin of my Bible, ' Aleppo.'

Chief Rabbi Mercado looked into my Hebrew Bible, and observed that I had written notes on the margin of it, and said, ' You seek the truth very sincerely, there is no doubt; for your Hebrew Bible is full of notes.'

I. And this Bible is my only study, my only delight: and I have experienced the truth of the words of the Holy Spirit, spoken by the mouth of David; " Blessed is the man whose delight is in the law of the Lord, and in his law doth he meditate day and night."

The son of rabbi Mercado recited after me the following verse in a melodious voice, and each of the other rabbies repeated it also; " This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according

to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have success." Joshua i. 8.

Rabbi Mercado. You are seeking the truth, but do you think that you have already found it?

I. I have found one great truth, and it is this, That *Jesus* is the Christ; that he is the Son of God. That *that* Jesus was to come to his brethren, and will come again; and the Jews will come again to Jerusalem.

Rabbi Mercado. The Old Testament contains the seed sown—it is a figure of some other thing.

I. The New Testament is contained, and hidden, or rather revealed in it.

Rabbi Mercado. I will appoint a day when I myself, and the other rabbies will meet together, and talk on this subject.

Signor Caviglia, from Geneva, a captain of a ship of war, who labours now in the pyramids, called on me, in company with Signor Nissoli, Chancellor of the Austrian Consul. Both these gentlemen are attached to the philosophy of Pythagoras, and the writings of St. Martin and Bohme. They advised me not to converse with common Jews, but only with the learned and wise. They told me, as soon as Socrates began to teach the common people, he was put to death; and we must know that Christ himself conversed with some in parables, but with others, differently.

I replied, that I must entirely reject the advice, not to go among common Jews; for that philosophy and the knowledge of God must never become the monopoly of any certain class of people. "Jacob Bohme (I added), a common shoemaker, had more knowledge of Scripture than Kant and Leibnitz. Christ manifested himself to publicans and sinners, and to babes. I love Pestalozzi and Fellenberg, and Lancaster on this very account, that they imitate Christ in this point, by instructing the lower class of people."

The Jews are now very stormy; more than fifty Jews at once entered the Consul's house to-day, with the firm design of taking New Testaments in despite of their rabbies. The door-keeper of the Consul was afraid to let them come to me, until I told him he might suffer them to come. I told them that their rabbi promised me he would give a letter for me, to every one whom he thought able to understand Hebrew. They replied, that I myself ought to examine them. I did this, and said to those who understood Hebrew, that they should go to their rabbi, and tell him, that I had examined them, and wished him to give them permission to take New Testaments from me. They entreated me for more than an hour, but I refused it to them with heart-breaking grief, on account of the promise I had given to the rabbi. I told them, that if they came to me again on the Wednesday, and the rabbi did not by that time give them letters for me, I should perceive that he did not intend to do it, and should give them New Testaments and Bibles without hesitation.

Oct. 23, *Tuesday.*—Girolamo Marpurgo, the Jewish banker at Cairo, recommended to me a Jew from Livorno, who wishes to read the books I carry about. I told him, he should bring me a letter from the rabbi; he replied, that he was not under the jurisdiction of the rabbi at Cairo, but under the protection of the Austrian Consul. I gave him, therefore, a Bible, New Testament, and tracts, without hesitation. A number of Germans attended my sermons on Sunday.

John Carne, Esq., and — Clarke, Esq., nephew of the learned Dr. Clarke, came here from Upper Egypt. I shall proceed on my journey, if the Lord please, in company with Mr. Carne, but Mr. Clarke goes to England. I cannot express the joy and happiness I felt, when I saw these two English gentlemen.

I said to Mahomed Effendi (Mr. English) "It is impossible you can conscientiously defend the life of Jesus,

according to the account given by Mahomed in the Koran. Let u hear the Koran after your own quotation: 'The Jews devised a stratagem against him; but God devised a stratagem against them; and God is the best deviser of stratagem; for that they have not believed on Jesus, and have spoken against Mary a grievous calumny, and have said, Verily we have slain Christ Jesus the Son of Mary, the apostle of God; *yet they slew him not, neither crucified him, but he was represented by one in his likeness, &c. &c.*' According to Mahomed, Jesus was not crucified, and you have often told me, that the words of Daniel, 'the Messiah shall be cut off,' is a decisive passage."

Mahomed Effendi. It may mean, that he was suddenly taken from the earth.

I. It signifies absolutely, a violent *cutting off out of the land of the living, by a violent death inflicted upon somebody.* Gen. xvii. 14. "The uncircumcised child shall be cut off," (ונכרתה). Exodus xii. 15, "That soul shall be cut off," (ונכרתה). Numbers xv. 30, 31, xix. 13, &c. and Isaiah liii. 8, "He was cut off out *of the land of the living.*" These passages decide the point in question, therefore one must be false, either the Old Testament, the authority of which is admitted by you, or the Koran. He, the Messiah, exclaimed on the cross, "My God, My God, why hast thou forsaken me?" He, the Messiah, it is, who saith, "They have pierced my hands and my feet." "They shall look on him whom they have pierced, and mourn." If they had hanged a likeness of him, (Judas Iscariot, as the Mahomedans suppose) why should Israel look to Judas? You try to get over the difficulty, by observing, that many Christians have believed thus; but it is not the question, whether many Christians believe it, but whether the account of the Koran is true, and agrees with the Old Testament; which we observe is not the case.

Mahomed Effendi. It is not to be denied that I find a difficulty in reconciling it with the Old Testament. And

after all, I never could be a Christian according to the school of Paul, who asserts, that the Gentiles are not obliged to keep the law.

I. That the Gentile may be accepted by God, without the law of Moses, is a doctrine taught by Solomon. I Kings viii. 41, "Moreover, concerning a stranger that is not of thy people Israel, but cometh out of a far country for thy name's sake; for they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm; when he shall come and pray toward this house; hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name to fear thee, as do thy people Israel." Moreover, we do not find in the Old Testament that we are justified by the law, and, therefore, how may we be justified?

Mahomed Effendi. By repentance.

I. How can you repent, with a heart deceitful and desperately wicked? How can you bow down before the Most High God? We are by nature children of sin, conceived in sin by the mother, forth brought in the image of a rebellious Adam, "Adam begat a son in his own likeness, after his image." (Genesis v. 3.) The seed of the woman was, of consequence, necessary for us, which "bruised the serpent's head;" and we must look to him, who was typified by that "lamb without blemish." Dear Mahomed Effendi, I know that you are not happy in your opinion; renounce *Mahomed!* go with me to England; I could leave the Jews behind, in order to be, by the grace of the Lord, an instrument in saving your soul. I will show you a letter of one of my Christian friends in England, and tell me whether ever a zealous Mahomedan could speak in this manner. I took out a letter that was written to me before I left happy England, and read to him the whole of it; when we arrived at the following passage of the letter, 'But you have a God and Father to whom you may carry all your griefs, all your wants; and

to him I commit you, with true brotherly affection, remaining ever, your most faithful friend.' I say when I read this passage of the letter, we both, Mahomed Effendi and myself, shed abundance of tears.

Mahomed Effendi. Yes, a good Christian is better than a good Mussulman. Pray for me, and if I ever can persuade myself that Mahomed was a mere enthusiast, I will renounce his religion at the risk of my life.

I have introduced Mr. Carne to some of the most respectable Jews, and to Don Raphael, who has written to Henry Drummond, Esq. John Bayford, Esq. Professor Lee, and the Rev. Charles Simeon.

Oct. 25, *Thursday.*—Rabbi Solomon Wilna, residing at Jerusalem, called on me to take leave, as he was going to Alexandria. I met with the son of the famous Rabbi Joseph Ashkenas, who resides at Jerusalem; and for whom I have got letters of introduction. He told me, that I should be delighted to converse with his old father, when at Jerusalem, for I should find him a great philosopher, and learned in the law.

Oct. 26, *Friday.*—Mr. Clarke, who intended to proceed on his journey from Cairo to Alexandria, and from thence to England, has determined to accompany Mr. Carne and myself to Mount Sinai. We have already got our firmans, and letters of introduction from the Greek patriarch, for the convent upon mount Sinai.

This evening I drank tea with Mr. Carne and Mr. Clarke, and read to them the xxviiith, xxixth, xxxist, and xxxiiid chapters of Deut. "The secret things belong to the Lord our God; but those things which are revealed, belong unto us, and to our children for ever, that we may do all the words of this law."

Oct. 27, *Saturday.*—Mahomed Effendi called on me, and told me, that he would now read the New Testament again, and he hopes he may read it with a better spirit than before: he said I had not solved all the difficulties, but had spoken to his heart; and that he perceived by

this, that Christianity speaks to the heart, which is not the case with the Mahomedan religion. The Mahomedan trembles and fears.

I. Friend, pray; and you will perceive and experience that Jesus is your Saviour. The Lord appeared to Abraham in human shape; (Gen. xviii.) Jacob wrestled with the Lord; he saw God face to face.

Mahomed Effendi (in deep melancholy). I beg of you, as you are going to Mount Sinai, to pray for me, that I may be enabled to see whether Jesus is that angel in the wilderness.—I may tell you, that I pray in secret five times a day. I owe you much; I beg you to lend me the Confession of St. Augustine.

I was sorry I had not the book in my possession; but made him a present of Cowper's poems, which I had received myself as a present from Mr. De la Condamine at Malta, and I gave him the hymn-book of the Rev. Mr. Hawtrey.

Mahomed Effendi. I have written against Christianity many, many years, and have perverted many; as soon as I shall be persuaded, I will recant, and write the motives of my final reconciliation with Christianity.

Oct. 28, *Sunday.*—I preached again to a German congregation. I took for my text, Exodus xii. 40, 41, and as Mr. Carne was present, I expounded in German and English. I endeavoured to shew that we all ought to come out of the spiritual Egypt, and become the Lord's host by enlisting under the standard of Christ. And in order to describe to my congregation the true character of the Lord's host, I read to them the iiid chapter of the epistle to the Colossians, and the ivth chapter of the epistle to the Hebrews. After the sermon and prayer were over, every one of them earnestly besought me to procure them Bibles.

Oct. 29, *Monday.*—I read the xiith chapter of Exodus with Mr. Clarke, and prayed to God for a safe journey to mount Sinai. After the prayer was over, all the Germans

to whom I preached the Gospel on the Sunday, came to see me before my departure, and desired me to take care of my health, and to come back soon, and procure for them German Bibles. I took leave of some Jews who have been very kindly disposed towards me. The Mahomedan, named Ali, called upon me.

CHAPTER VII.

Departure from Cairo for Mount Sinai.—Arrival at the Convent. —Conversations with the Monks, Maximus, and Gregorio.— The Summits of Moses and of St. Catherine.—Capture by the Arabs.—Return to Cairo.—Mahomed Effendi, Mr. English.— Letters to Malta Bible Society, and Mr. Drummond.—Osman N. Effendi—Mr. Salt.

Oct. 29, *Monday.*—In the afternoon at two o'clock, Mr. Carne, Mr. Clarke, and myself, mounted upon camels, left Cairo; my servant, Franz Six, and the servant of Mr. Carne, and six Arabs, accompanied us. I took with me Hebrew, Greek, and Arabic Bibles and Testaments. On our way to Suez, we met with a caravan of Arabs, who rested in the plain of the desert with our camel-drivers: I sat down with the Arabs, and began to talk with them in Arabic, and recited the Psalms, and some verses of the sermon on the mount.

Oct. 30.—I read the viiith chapter of the Acts to the Arabs. They were much pleased with it. This desert place excited my devotion; I thought of the many servants of God in England.

Oct. 31.—We arrived at Suez, and delivered the letter of the English Consulate to Michael, the English Incaricato at Suez: we were very well received by his sons, and all the other Greeks of that town. The difference of countenance between the Greek Christians and the Turks, is striking. The Christians in the East are just in the same state as those Jews in Europe, who are oppressed by nominal Christians, timid, and always in the hope of being delivered by a powerful prince. I gave the Gospel into the hands of a Turk. The Greeks trembled with fear. The son of Michael has very just views of

Scripture. Mr. Carne, Mr. Clarke, and myself, went to the Aga (commander) of the town, and delivered the firman of Ali Pasha, which he received with regard, but he would not look at the firman of the grand Sultan, which Mr. Carne showed him. He asked us to sit down near him, and he gave to each of us a cup of coffee. I talked with him in Arabic, and told him that an English gentleman has translated the Koran into the English tongue.

We then went on the shore of the Red Sea, and I read the xvth chapter of Exodus in Hebrew and English, and offered up thanks to the Lord for his mercy which he displayed towards Israel.

Nov. 1.—We left Suez; I continued to read the Gospel to the Arabs.

Nov. 2.—Mr. Clarke and I prayed together on the shore of the Red Sea, and read Acts vii. and Hebrews xi.

Nov. 3.—I continued to read Arabic with the Arabs. We arrived at the wells of Moses. I asked them whether they would have any objection to my teaching their children to read. They said, "they should be glad." As we supposed they would steal our provisions, I spoke to them of the presence of God. They once laughed when we knelt down to prayer: on which I proved to them, that it was an Haram Allah to laugh at persons who are addressing God the most merciful, who created heaven and earth, and the mountains, and who is One, and his name One.

Nov. 4.—We arrived in the valley of Farun. We read the Scriptures, and Neibuhr's travels. The account of Neibuhr struck me very much, where he speaks of the Jews in Arabia, who have their Shechs. They are called Beni Chabar.

Nov. 6.—We arrived in the evening at the convent of St. Catherine, on mount Sinai, called Jibbel Musa, the mount of Moses. We were drawn up by a cord through the window. I asked for my room: we all knelt down and prayed. I did not think I should have been so much

overpowered by the thought, that the place whereon I stood was holy ground. I am now on the very spot, where, as it is generally believed, Moses kept the flock of his father-in-law, upon the mountain of God, even Horeb; in that wilderness, where he *encamped at the mount of God*, where the angel of the Lord appeared unto him in a flame of fire, out of the midst of the bush; where he looked, and, behold, the bush burned with fire, and the bush was not consumed; where Moses turned aside to see this great sight, why the bush was not burned. I was much overpowered by the thought, that I was on that very spot where the Lord called unto Moses out of the midst of the bush, and said, Moses, Moses, and he said, Here am I; and the Lord said to him, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look upon God. And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrow.

I must proceed to describe to you the things which came into my mind, and caused me to shed abundance of tears, as I poured out my heart in prayer to God with my companions. How highly favoured of the Lord have been my forefathers. He bare them on eagles' wings, and brought them unto himself, and designed them to be a kingdom of priests, and an holy nation; a fiery law went from them. The Angel in the wilderness, Christ, went before them in the cloud by day, and in a pillar of fire by night. And Moses went up into the mount, where we are now, and a cloud covered the mount, and the glory of the Lord abode upon mount Sinai. And Moses went into the midst of the mount: and Moses was in the mount forty days and forty nights. But Israel sinned,

and caused Aaron to make a golden calf; and continued to rebel, and the wrath of the Lord waxed hot against the people, and none of them who went out of Egypt saw the land of promise, except Caleb, the son of Jephuneh, and Joshua. Moses, the man of God, saw that prophet who was like unto him, but he did not see the good land that is beyond Jordan, that goodly mountain and Lebanon, for he died in the land of Moab, according to the word of the Lord; and he buried him in a valley in the land of Moab, over against Beth-peor, but no man knoweth of his sepulchre unto this day: and Moses was one hundred and twenty years old when he died, his eye was not dim, nor his natural force abated. Millions of my ancestors sleep where I am now at this moment. Dear Mr. Drummond, and dear Mr. Bayford, shall we not see, notwithstanding all this, some of them, who now sleep in the desert, among those, who in the day of the resurrection, will be found accepted by Christ? May we not cherish the hope, that some of them did repent before they closed their eyes to sleep their deep sleep in the wilderness, on this spot, where your Wolff now writes these lines? and that they shall rise with a glorified body? Christ, thou Lord of heaven, thou art merciful, thou art just, thou art wise, and thou art omniscient; and thou wilt act according to thy mercy, according to thy justice, according to thy wisdom, and according to thy truth, and wilt remember thy covenant with Abraham, Isaac, and Jacob. I prayed for all my English friends, and prayed the Lord to give me his Holy Spirit, that I might not forget to mention any one of my friends in England. I prayed likewise for Mr. Salt, and Mr. Lee, and for the conversion of Mahomed Effendi, and the conversion of all the Jews; and I prayed for the king and the high court of parliament, for England, and for my mother in Germany. And I exclaimed to the Lord: "Head of the church, Lord Jesus Christ, sanctify my prayer, by thy mighty

intercession at the right hand of thy heavenly Father!" I prayed likewise for the conversion of my mother and my relations, and for the conversion of the whole world.

Nov. 7.—We dined in the company of the polite monks. After the dinner was over, I invited the priors and the elders of the convent to come into my room. As the superiors, Pater Maximus, and Pater Gregorio, speak no language but the Greek, I was obliged to speak with them through a dragoman. I shewed them the twelve Greek and twelve Arabic New Testaments, the two Hebrew Bibles, and the six Arabic Psalters, which I intend to present to the members of the convent. They expressed their joy and gratitude; and Pater Maximus told me, that there are 120 Christians around mount Sinai, who speak Arabic, and that he wished I would give him some more copies of the Arabic New Testament, to distribute among them. I told him, I was sorry I had not a larger quantity of New Testaments with me, but I would try to procure him more from the English Bible Society, by means of my friend Henry Drummond, Esq., and that I would myself send more as soon as I returned to Cairo. I told them after this, that I was a Jew by birth, and having been called by God's grace to the flock of Christ, I was now going about to preach the glad tidings of salvation to the Jewish nation.

I asked Pater Maximus first, what method he considered the best for the conversion of the Jews? He replied to me, with a serious countenance, that the best method was to give to them the Gospel of Christ. Another priest advised me to go to Salonichi, and converse with the great Rabbi, and said, that if I should gain his confidence, it would be easy for me to converse with all the Jews at Salonichi, and throughout Turkey. I asked him, secondly, whether he thought the Jews would be finally converted? Pater Maximus replied, that he had no doubt the Jews would return to the Lord their God, for the prophets plainly declare it. I asked, thirdly, whether he would be

ready to take an active part in promoting the word of God? Pater Maximus replied, With the greatest pleasure. I asked him, fourthly, whether he would have any objection to write a letter to my protector, Henry Drummond, Esq., and express his readiness to promote the cause of the English Bible Society? Pater Maximus replied again, With the greatest pleasure. After I had proposed these questions, I addressed myself to them with a petition, which I repeated thrice, namely, that all the members of the convent upon mount Sinai should pray for the conversion of the Jews. I repeated this petition thrice, and they promised me three times to pray for the conversion of the Jews: and it does afford to me great consolation, that Christians upon mount Sinai, where Moses predicted of that prophet like unto himself—I say, it does afford me great consolation, that these Christians offer up prayers to that Angel in the wilderness, for the conversion of my brethren. And I was rejoiced that dear brother Clarke felt the comfort, for he told me, "I am very glad that you desired them to pray for your brethren." I must here acknowledge the goodness and the loving kindness of the Lord in bringing me to Mr. Clarke: he is a gentleman, who has been undoubtedly useful to my soul, and also to my worldly concerns. We conversed together upon history, mathematics, economy, and the progress of the kingdom of Christ in beloved England.

Nov. 8.—The Superior of the convent, Pater Maximus, invited us all to come to his room. I repeated my petition, that they should pray for the conversion of the Jews, and again they promised it. Dear friends of Israel throughout England, I beg and beseech you, make it known among the Jews in England, that prayer is made for them upon mount Sinai. I observed the Greek New Testament open upon the table of the superior. He promised me again to write a letter to Henry Drummond, Esq. They showed us after this, the place where it is supposed the angel of the Lord appeared unto Moses in a flame of

fire out of the midst of the bush; where "he looked, and, behold, the bush burned with fire, and the bush was not consumed."

In the afternoon, Pater Gregorio, the second superior, desired me to call upon him in his room. I called upon him with Mr. Clarke and the servant of Mr. Carne, who speaks the modern Greek language. He desired me to write my name in the modern Greek and the Arabic New Testaments, and expressed a desire of maintaining a correspondence with me. I wrote for him my address, and told him he may forward letters by means of the British consul at Alexandria. He promised to promote the objects of the British and Foreign Bible Society. .He asked me whether the British and Foreign Bible Society has made any alteration in the manner of translating the text. I told them that they publish those translations which have been adopted centuries back—and that they employed a native Greek priest, the famous Hilarion of Constantinople, to translate the New Testament into the modern Greek language, and that the late patriarch Gregory was a zealous promoter of the cause. Pater Gregorio told me, that Hilarion is a member of the convent at Mount Sinai.

Nov. 9.—The priest asked us whether we wished to take a view of some of the remarkable antiquities which surround mount Sinai. We asked to see the spot, where it is believed that Moses went up while the elders tarried for him and Joshua. They all regretted they could not accompany us, because of the tribe of Arabs with whom they are at war, on account of provisions which those savages demand, and which they are not able to give to them. They are every minute expecting a letter from their patriarch at Cairo, to settle the business, and when that arrived they said they would accompany us with pleasure; but if we went now, they would charge the Arabs who are in their service, to conduct us to the summit of mount Sinai, and to the rock of Meribah. They dissuaded us from going to the summit of St. Catherine, both

on account of the danger to which we should be exposed, and from its being hardly worth seeing. Mr. Clarke and myself were only anxious to see the summit of Moses, and the rock of Meribah, and then to return to the monastery, which could be done all in one day; but Mr. Carne determined to mount the summit of St. Catherine. That he might not be left alone, we determined to go with him, more especially as we had no Arab who could go back with us to the convent. We therefore set out in the morning, and arrived safely upon the summit of Moses.

I read to the company in English, and to myself in Hebrew, Deut. xxxii. Exodus xx. and xxiv. some Psalms, and some parts of the New Testament. I prayed for all the mercies which are promised, and I beg you, dear Mr. Drummond and Mr. Bayford, to tell my people that I prayed for their salvation. I did not address myself to Moses for his intercession, for he died in the land of Moab, and no man knoweth of his sepulchre unto this day, but I addressed myself to Him who is not hidden, who died and rose again. I prayed to Him that his blood may indeed come upon Israel and their children, and cleanse them from their sins—that blood which crieth better things than the blood of Abel. I prayed to Jesus Christ, who spake to Moses upon this very mount, and who was a prophet like unto him. I prayed for the whole of England and Germany, for the Jewish Society, and its protectors, and I hope I did not forget any one of my friends in England, Malta, and Gibraltar. Yea, I remembered the family of dear Count Stolberg.

After this we went to a house which belonged to the convent called *Arbain*, and I sent back my servant with the servant of Mr. Carne, who was attacked with fever, and we continued our journey to Mount St. Catherine.

Nov. 10.—In the morning, on our return from that weary mount St. Catherine, we took a view of the rock of Meribah, where the people thirsted.

On our way thence to the convent of mount Sinai, a tribe

of Arabs attacked us, and told us that they should not permit us to return to the convent, till the monks of the convent gave them the letter they expected from the president of the convent at mount Sinai, who resides at Cairo, and until they received sufficient provisions from the convent. I told them that we did not belong to the convent, but were English travellers, and only came to see mount Sinai; but my talking was of no effect; they went with us to the convent, and after the priests had some discussion with them through the window, the Arabs determined to take Mr. Carne, Mr. Clarke, and myself, to their tents. We were obliged to mount camels, and as I had sent back my Bibles to the convent from the summit of Moses, by means of my servant, I was left without a Bible. We slept the first night in the field.

These savages having discussed the subject amongst themselves, after a little time one of the Shechs, Hassan by name, told me it was the wish of the Arabs that we should write a letter to the English consul at Cairo, and tell him that the Arabs had taken us on account of the priests, who would give them neither meat nor drink, and that we should be kept in prison until the English consul compelled the president of the Greek convent at Cairo, to send the desired letter to their convent at mount Sinai. And they desired farther, that we should add that the priests upon mount Sinai are sons of devils, and sons of robbers, and sons of the cursed; for they are in the possession of a book, called the Book of Moses, which they have buried in the ground, and as often as they take that book in their hand, and say, "O God, send down rain from heaven," the Lord sends rain in abundance; but they are so wicked, as to leave the book always buried. I told them that God is the God of the Arabs as well as of the Greeks, and that they should pray to God, and God would hear them also as well as the Greeks. They replied, that God never minds the prayer of an Arab.

Nov. 11.—We wrote a letter to the consul, and sent it

by means of an Arab to Cairo. Our servant, who remained in the convent, and the monks of the convent themselves, likewise sent a courier to Cairo. We remounted the camels, and continued our journey towards the camp of Shech Hassan, and they treated us with civility and kindness.

Nov. 12.—We arrived in Shech Hassan's camp, and they had determined that we should remain there, until the letter from Cairo arrived. This would have been more than twelve days. I tried to make my stay amongst them useful, by conversing with them about eternal truth, but no one of the Arabs had any desire to listen. I was much afflicted indeed, and I felt the necessity of true Christian resignation and patience. Mr. Clarke comforted me, and reminded me, that we should ever be resigned to the will of God. I prayed the Lord for our deliverance, that I might go forth again, and preach that everlasting Gospel which proclaims glory to the Most High, and good will towards men—that I might proclaim again my blessed Master's love—that I might proclaim Him again who hath singled me from the rest, who hath given me all demonstrations of his kindness.

Nov. 13.—Shech Ibrahim, one of the Arab Shechs, arrived in the camp of Shech Hassan; he knew us well, for he had seen us at Suez; and when we saw him at Suez, Mr. Clarke gave him medicine without price, and without money. He mentioned these circumstances to Shech Hassan, and to Shech Ali, one of whom held us as his prisoners; and told them that the commander of Suez had received us with much regard and respect. I talked again with them, and told them that the Pasha, who is a friend of the British nation, would punish them. Shech Ibrahim then took me aside, and told me that he would go that very night to Shech Salikh's camp, who is the first of the Shechs throughout the desert, and that we should soon be rescued. Shech Ibrahim performed his promise; he set off that very night for the camp of Shech Salikh.

Nov. 14.—Shech Salikh, in company with fifty other Shechs, arrived in the camp of Shech Hassan. They assembled in a large tent. I went among them, and said, "We belong to the English nation; we came here to visit the spot where Moses gave his holy law, and we have been taken prisoners with the greatest injustice. I am certain that the Pasha will take steps for our deliverance; but if we are immediately set at liberty, we will intercede for you with the British consul."

Nov. 15.—All the Shechs had determined to free us from our captivity, and they asked us whether we would return to mount Sinai, or go back to Cairo. We determined to go back to Cairo; and we sent an Arab to mount Sinai to fetch the servant of Mr. Carne, (for my servant was already arrived with Shech Salikh,) and our clothes; and that very day we left the camp of Shech Hassan, and on the 19th, arrived at the hot springs, and the passage of Moses, where we waited till the 22d of November, for the servant of Mr. Carne. After his arrival, we proceeded upon camels to Suez, and we were kindly received by the British agent, Michael; and the Turkish commander sent his son to our room, to enquire into the circumstances of our being made prisoners. The Greek priest at Suez shewed me the little chapel, and requested some Arabic Psalters and New Testaments.

Nov. 24.—We left Suez, and arrived at Cairo on the 27th. The Consul-General, Mr. Salt, and his family, received me with great kindness; and Mr. Salt informed me, I might again have a room in his house, and rejoiced my heart by telling me, that Mr. English has given up the idea of remaining a Mahomedan.

Nov. 28.—I introduced Mr. Clarke to several respectable Jews. They received me with great kindness: and the amiable old Elias Haja told me, that he had disputed with the Jews at Alexandria on my account, and had said to them, 'We must argue and reason with Mr. Wolff, and if he is right, we must submit ourselves.' I intro-

duced Mr. Clarke to Mahomed Effendi. The Bible lay upon his table; and he said that he wished I would give him fifteen days' notice of my departure. I shall stay here a short time, and proceed on my journey to mount Lebanon, where I shall stay till the month of January, in the convent of Dir Muhallas, to perfect myself in Arabic; and till February at Jaffa, to learn Spanish.

On my return from mount Sinai, I found in the Consulate, very kind letters from Dr. Naudi and Dr. Gaisford, Henry Drummond, Esq., the Malta Bible Society, and De la Condamine, Esq.—Henry Salt, Esq. promised to furnish me with the necessary Bibles for the convent.

Nov. 30.—Mahomed Effendi, (Mr. English,) called upon me to-day, and conversed with me for above two hours. I told him what comfort and consolation I felt upon mount Sinai, when I addressed myself to that Angel who hath redeemed me from all evil; when I addressed myself to Jesus Christ, who shall come again with power and great glory. I told him, that I prayed for him also, that he might return to the good Shepherd of souls—that he might come back and publish his praise. Poor Mahomed Effendi is not yet so far advanced as I hoped. St. John is still a stumbling-block to him, for he spake like a Platonist. I told him, that I had myself seen the servants of God, old men, without education, and without knowledge of modern philosophy, who know very well in preaching the truth, to accommodate themselves to the idiom which is used at the present time amongst the philosophers in Europe; for true servants of Christ speak as they are moved by the Holy Ghost. St. John took no thought how, or what he spake, for it was given him in that same hour what he spake.

Nov. 30.—I have determined to leave Cairo for Damietta on the 3d of December, and to stay ten days there, and from thence to proceed on my journey to mount Lebanon, Jaffa, and Jerusalem. Henry Salt, Esq. had the kindness to give me a general letter to the English

Consuls. I bought an English Bible for eight piastres, and gave it to Khalil Agha, an American renegado, who is in a very distressed state. I went to the Greek convent of St. Johannes, and prevailed upon the superior to write a letter to you, to manifest his wish to promote the cause of the Bible Society.

I must now pour out my heart again before thee, O my Saviour Jesus Christ; for thou art the Lord who hast governed the hearts of wild Arabs, so that they have treated us courteously; and hast finally delivered us out of the prison, so that I am now able to proceed on my pilgrimage towards Jerusalem. Oh, Lord, thou art great, incomprehensibly great; thy kindness knows no measure; thou art the reward of thy saints; thou art the staff of my hope; be thou, O Lord, now my companion, my counsellor, and my guide, that I may not preach in vain to my brethren—not preach in vain that Word which condescended to dwell among them, which became flesh among them, and who did not abhor the Virgin's womb. To thee, O Lord, be praise and glory, honour and adoration, for ever! Amen.

LETTER TO THE MALTA BIBLE SOCIETY.

Cairo, in the British Consulate, Dec. 2, 1821.

I hasten to communicate to you my proceedings from the 29th of October to the present time.

After I had taken leave of the German congregation, composed of Roman Catholics and Protestants, to whom I preached the Gospel of Christ every Sunday, in the house of Henry Salt, Esq., I set off upon an excursion to mount Sinai, encouraged to that purpose by Peter Lee, Esq. I undertook my journey in company with two English gentlemen. As Mr. Salt was not yet returned from Alexandria, his chancellor procured me a firman from the governor at Cairo. I took with me twelve Greek, and two Arabic New Testaments, two Hebrew Bibles, twelve Arabic Psalters, and three Hebrew Psalters,

which I intended to present to the convent upon mount Sinai: for as these poor monks live by the charity of travellers, and as no one has yet carried the Bible to that ancient spot, I judged that the Bible Society would approve of my giving to them the word of God, without money and without price. I took three camels, upon one of which I rode, upon another my servant, and the third was laden with trunks containing Bibles and Testaments. I read the Gospel to those Arabs that accompanied us on our way to mount Sinai; they listened to me with attention, as well when I read to them the sermon on the mount, as when I talked with them about the most merciful God, who is one, who will judge those that believe and those that do not. I paid 110 piastres for each camel. We arrived there, I think, on the 6th of November, at twelve o'clock at night; we were drawn up by a cord through the window, for the monks never open the gate on account of the Arabs. We were received most cordially, and we breakfasted the next morning with the monks, the number of whom is twenty-five. I invited the superiors to come into my room. After dinner, Pater M. and Pater G. the two superiors, and some of the most clever men among them, entered my room. I declared to them my mission; they lifted up their eyes towards heaven, and praised God. As they talked only modern Greek, I was obliged to speak with them by means of a dragoman. I desired every one of them to pray for the salvation of the Jews; three times did I beseech them to pray for the Jews, and three times they promised most solemnly to pray for the salvation of the Jews. If you should meet with any Jews, especially Mr. and Mrs. Parienti, tell them, that upon Sinai, prayers are offered up for the salvation of Israel; tell them, that their brother Joseph Wolff, prayed upon Sinai to that very Jehovah who appeared to Moses in the thorn-bush, for his brethren, that they might be saved; that they may look to him—to that Angel in the wilderness, whom our forefathers have pierced

—and mourn. I showed them after this the holy writings, which I intended to make them a present of. They were highly rejoiced, and asked me whether I could give them more copies of the Arabic New Testament, to distribute among the neighbouring Christians at Tur and other places, who speak no language but Arabic. I regretted that I had not taken more copies with me, but told them that I would procure more for them by means of the British Consul General at Cairo. After I had made them acquainted with the object of the British and Foreign Bible Society, I asked them whether they would be ready to promote the cause of that Society, and whether they would declare, by a letter directed to my employer, their disposition to promote the cause of that Society. They replied, "With the greatest pleasure." They told me, that Hilarion (whom I mentioned to them) is a member of the convent of mount Sinai. They told me that Salonichi would be a great field for my missionary labours. The superior invited us the following morning (Nov. 8,) to his room; I talked the whole matter over with him; but Pater G. took the most lively interest, invited me in the evening to his room, and desired me to write my name, the name of my employer, and my address, in several Bibles which I had given them, and expressed a wish to be in continual correspondence with me. I told him to direct his letters for me at the British Consulate of Cairo or Alexandria. The monks informed us that they could not accompany us to the summit of Moses and St. Catherine, on account of the tribe of Arabs, who pressed them for money and provisions, which they could not supply them with, and who would probably offer violence to any one of their members, if they met with him out of the convent; but they promised to send some friendly Arabs with us. We therefore went in the company of an Arab, (on Nov. 9th) to the summit of Moses; I read there in Hebrew and English, Exodus xx. xxiv. Deut. xxxii. and Matthew v., after this we went to the rock of Meribah

and St. Catherine; but on our return to the convent, twelve of that tribe which is at variance with the convent, attacked and compelled us to go with them to their tents, three days' journey distant from the convent, and told us, that they should detain us until the superiors of the convent at Cairo had written to the monks of the convent upon mount Sinai, to give them the provisions they required. I told them in Arabic, that we belonged to the English nation, and that they should be made answerable for their conduct;—this was of no use—they replied, that we must send a courier to Cairo, and give notice to the English Consul, of our having been taken captive by the Arabs; and that they were determined to keep us until the Consul compelled the president of the convent of St. Giovanni, at Cairo, who is first president of the Sinai convent, to send orders to his monks at Sinai, to provide the Arabs with the provisions they required. Our servants, who remained in the convent, and Messrs. Clarke and Carne, and myself, sent couriers to the British consulate at Cairo; and having been compelled to mount the camels, we arrived on the third day in the camp of two rich Shechs, called Hassan and Musa. I tried to talk with them upon religion, but they turned their backs; and I was not provided with any copy of the Arabic New Testament. I was very much distressed indeed; but on the third day of our stay in the camp, a Shech, who saw us at Suez, where we had been well received by the commander of that town, who is a Turk—arrived at the camp of Hassan, recognized us, and told Shech Hassan, that Mr. Clarke had been kind to him, and given him medicine. I represented to him the injustice of his countrymen, and assured him, in the presence of the other Shechs, that the Pasha would take steps for rescuing us. Shech Ibrahim called me aside, and promised that we should be set at liberty in two days. He went that very evening, on our account, to the camp of Salikh, who is the first Shech throughout the desert, and a friend to the Pasha.

Shech Salikh came the following day with fifty other Shechs, and my servant, who had left the convent, arrived safely in our prison, under the protection of Salikh. I went among all the Shechs, and told them, "That we must be dismissed immediately, and I was sure they would be punished if they did not dismiss us." After a discussion of two hours, we were released from our captivity, in which, however, we had been treated with great civility and kindness. We met, on our return to Suez, the couriers of the governor of Cairo, with orders to Shech Salikh, to bring bound the Shechs of the tribe who had taken us prisoners. We arrived safely at Cairo on the 26th of November. Mr. Salt was already come back from Alexandria to Cairo: he received me with kindness, and I met with the like reception from Mrs. Salt and her mother. Mr. Salt was so obliging as to give me my former room in his house; and I thus enjoy again the great pleasure of getting information, and advice from that learned gentleman. He shows me the most interesting ancient books in his library; and as I shall leave Cairo in three or four days, direct for Jerusalem, he has kindly furnished me with a general letter of introduction to all the British Consuls and agents, and is procuring me a firman from the Pasha from Egypt, for that of St. Jean D'Acre.

I have introduced Mr. C. to some of those Jews with whom I conversed; and the monks of mount Sinai sent me a receipt for the Bibles I presented to them, and wrote to their president at Cairo, desiring him to write to Henry Drummond, Esq. that they should be obliged if the Bible Society would furnish them with Bibles and tracts, and that they were ready to distribute them among the poor.

The superior wrote the letter accordingly, and called yesterday on Henry Salt, Esq., the British Consul General, who recommended the cause of the Bible Society most warmly to the superior. The superior of mount Sinai

delivered me after this, the letter for Henry Drummond, Esq. Mr. Salt has charged me to tell you, that he should have written to you long ago, but that he had been unwell; God be thanked, his health is now restored. Yesterday I preached to my German congregation. Messrs. Clarke and Carne, and one Jew likewise were present. All the Germans now desire Bibles and New Testaments. You should send to Henry Salt, Esq. and Mr. Lee, a quantity of German Bibles and Testaments: fifty copies would not be too many.

I should be glad if Dr. Naudi would send the enclosed letter to Bergamo, near Milan; it is a letter of a poor widow, who called on me to-day, to her son. At her request I wrote for her a letter to her son and her sister. Dr. Naudi will be so kind as to deliver the letter to his brother-in-law the Consul, that he may forward it to Milan. I shall keep an account of the Bibles I have sold, and the expence I had with Procopius at Jerusalem; I think I shall be able to remit you forty or fifty dollars. I leave Cairo for Jerusalem this week. Mr. Salt has furnished me with letters of introduction. Send all my letters either direct to Aleppo, or to Peter Lee, Esq.

Cairo, December 7, 1821.

My very dear Patron,

As I am about to leave Egypt, and the family of dear Mr. Salt, where I have received so much kindness, and to proceed on my journey to Jerusalem, I make use of this moment of leisure to write to you and acknowledge your dear letter of the 3d of September, which gave me great, very great joy indeed. I only regret that it was not a longer letter. I go now every day farther and farther from the English people, and shall be obliged to dwell among a people whose feelings, religion, and rites, are so different from those I have been accustomed to see in the land of energy, integrity, and piety—in the land of gentlemen, in one word—*in England*. But it is my destination, to go to a

people, whose heart is fat, whose ears are heavy, and whose eyes are shut. Lord, here am I, send me! You will perceive by the letter I have written to Mr. Bayford, the alteration which has taken place in Mr. English's heart. It is not my work; God forbid that I should say this: it was the Lord's work. Mr. English read the Bible I gave him; he read the books of Scott, Paley, Ambrose, and Augustin, and he prayed; and I hope and trust the Lord has touched his heart: he no longer considers it as a delusion, when I speak with him of the hope which is in me.

I called to-day on Osman Noureddin Effendi, a Mussulman by birth, a young gentleman, perhaps, twenty-seven years of age; he travelled some years ago through Switzerland, France, and Italy, at the expence of the Pasha; he understands the Italian, French, English, Persian, Arabic, and Turkish tongues; he is now employed by the Pasha to translate some French works into the Arabic tongue. I have already mentioned to you, that we sometimes read Persian together, and I made him a present of an Arabic, Persian, Turkish, and French New Testament, Reports of the Bible Society, and Buchanan's Researches, and other books, proving the truth of the Christian religion. Some weeks after, I returned to him, I was rejoiced to perceive that he had read the New Testament. He made me a present of a book called Fakhr Aldin, in the Persian tongue, a most beautiful manuscript, which I have sent you as a little mark of the gratitude I feel towards you; should you not be pleased with it, I beg you to send it to the Jewish Seminary at Stansted Park.

I shall stay some weeks at Jaffa, with the intention of perfecting myself in the Spanish tongue; and as Mr. Salt has kindly procured me letters of introduction for the Armenian convent at Jerusalem, I shall lodge in that convent and learn the Turkish language: for when I shall be perfect master of the Turkish and Spanish languages, I

shall be qualified, by God's grace, to converse, not only with all the Jews scattered from the pillars of Hercules to the Ganges, but with all the Jews throughout the world; and then I shall have nothing to do, but to pray for a blessing from above, without which all my labours, and all my knowledge of languages, will be of no avail. I shall, on my arrival at Jerusalem, regulate myself according to the instructions you have given me. I intend to read in the Armenian convent, the Turkish New Testament, and the writings of St. Niersus, the Augustine of Armenia. Oh, how happy should I be, if you would come to me at Jerusalem, and Mr. Bayford, and the Rev. Lewis Way.

Don Rafael de Monacis, formerly professor of Arabic at Paris, has given me letters of introduction for mount Lebanon. I have sent you two books, containing my original journals, by E. C. Esq.

I am exceedingly rejoiced, that I have been able to maintain the truth of the Gospel, without giving offence to any body: on the contrary, there are Jews, as for instance, Elias Haja, and others, who have become my intimate friends; and Osman Noureddin has been made acquainted with the principles of the Gospel, and the tendency of Christian Missions, without my having one single controversy with him. My master, Mustaffa Effendi, has written to you and professor Lee, stating, that he observed my arguments against the Jews, to have been stronger than those which they used. The Jews at Cairo have given me letters to the Jews at Jerusalem.

You cannot conceive the joy the monks upon Sinai expressed, when I brought them the word of God. I should have written long ago to Sir Thomas Baring, and thanked him for his kind recommendation, if I had not been so much engaged.

There is no doubt, but that the conduct of Mr. Salt has greatly contributed to Mr. English's alteration. Mr. Salt continued to treat Mr. E. with kindness, even after he had

renounced the Lord; and Mr. English himself told me, that he found in Mr. Salt, a gentleman of the old English school.

December 7.—Osman Noureddin Effendi has made me a present of a most beautiful manuscript in the Persian tongue; the author of it is Fakhr Aldin. I have sent it to Mr. Drummond, to give him another little proof of my love towards him.

I separate myself with a very heavy heart from the family of Mr. Salt. Every day farther and farther from the dear English; and the more I separate myself from them, the nearer I approach to a perverted generation.

I have prayed to God to enable me to preach the Gospel faithfully without offending any body; the first reason is, that it is a Christian's duty not to offend any one; the second, I would see whether a missionary may not maintain the truth, without hurting the feelings of persons who are of a different opinion; thirdly, I wish to prove to other missionaries, that there is a possibility of preaching the Gospel in the East, without making a noise, or exposing themselves to insults. If I had gone to the rabbies at Cairo, and told them, 'You are wrong,' they would have shut the door against me, and burned the Gospel I offered them; but now they are reading it. If I had gone to Osman Effendi, and told him, 'Examine the Scripture, and see what is false or true,' he would have turned me out of his room; but I offered him simply the Gospel, as a book worthy of his attention; and now I perceive he has read it. Christ, who knew the heart of man, was able to call some, hypocrites; I know not the heart of any man.

Mr. Salt has told me of the most excellent method which the Jesuit Peyse adopted on his arrival in Abyssinia for the conversion of the king and the people. Mr. Peyse instructed little boys in reading and writing, and when he was called before the king, he introduced the boys, his disciples, to his majesty, and wished him to ex-

amine the boys, that he might ascertain whether they were not better informed than his priests. In this way the king was converted to the truth.

Don Raphael de Monacis has procured me letters of introduction from the patriarch of mount Lebanon, for the Greek convent Dir Muhallas. I shall try, as Mr. Salt advises, to procure manuscripts containing the history of the crusades, which I intend to send to Mr. Salt. We talked last night about Cicero. Mr. Salt made an observation which rejoiced my heart. He remarked, that all the ancient philosophers were in darkness about the resurrection of the dead. That doctrine was clearly revealed by God through the mouth of the prophets, and the Son of God. Hear how the Lord alluded to it by Moses:— Deut. xxii. "I kill, and make alive!" And Hannah rejoiced in the Lord, and said, "He bringeth down to the grave, and bringeth up," 1 Sam. ii. 6. And again, Hosea vi. 2, "After two days will he revive us, in the third day he will raise us up, and we shall live in his sight." And hear what Job saith, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." (Job xix. 25.) Hear what Ezekiel said, (chap. xxxvii. 5.) "Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live; and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live: and ye shall know that I am the Lord!" And also Daniel xii. 2. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and to everlasting contempt; and they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." And thus likewise the Psalmist: "O thou that

hearest prayer, unto thee shall all flesh come." And so again the prophet Isaiah (xxvi. 19): "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."

Dec. 8.—Mr. Pieri and Jochan Kissowitz, both Germans, and employed in the house of Mr. Walmas, called upon me this morning. They are two very kind gentlemen, especially Mr. Pieri. I conversed with them on the comfort and peace which Christianity affords to us, and appealed to the words of the great philosopher of Germany, the historian John Muller, who said, 'True philosophy does not consist in disbelief, or in destroying or ridiculing the belief and sayings of our ancestors; but rather in finding out stronger arguments for believing and maintaining that truth, which has been believed for ages by our ancestors, and in understanding it more clearly, more warmly, and more practically.' Mr. Pieri will do all in his power for the promotion of Scriptural truth.

Dec. 9.—I called on Mr. Champion, and conversed with him about the Papal system.

Mr. Salt entered the room, and seconded my desire to establish a Bible Society at Cairo, by a warm recommendation of my plan. There is no doubt that Mr. Salt's conduct towards Mr. English, has much contributed to his turning to Christianity. He treated him with love and kindness; and I must say, without flattery, that I have scarcely seen practical Christianity in more vigour than with Mr. Salt. He has drawn out of the Mahomedan world, the Scotch Osman Noureddin Effendi; and an American gentleman, who turned Mussulman through despair, is now in his house, and thus enabled to hear the word of God by me. I sometimes pray with this poor American. Mr. English (Mahomed Effendi) told me himself, that his prejudice as an American against the English nation, has much abated through the acquaintance he formed with Mr. Salt and Mr. Lee.

My German countrymen, Pieri, Ernst, Weiner, and Kissowitz, have displayed much affection towards me. Mr. Pieri has promised me to become, not merely a subscriber, but to try to promote the cause of the Bible Society. Mr. Kissowitz himself will subscribe, and has given me a list of names of the most respectable Jews at Trieste. Ernst Weiner, a German merchant from Gorliz, has offered me his house, if I should go to Gorliz to labour among my brethren in that part. He desired to purchase a German Bible.

Henry Salt, Esq. has told me, that I had better agree with the Shech of the caravan, in order that he may take care of my things at night. Thou, O Lord, I beseech thee, be thou my companion on my way to Jerusalem! I shall try to give lessons in the German and Hebrew tongues, to the Jewish boys at Jerusalem, as soon as I shall arrive there.

Mr. Salt told me this evening, that I might return to Cairo, in case I should not be able to do any thing at Jerusalem.

Dec. 10.—Mr. Salt gave me letters of introduction to Mr. Abbott.

Dec. 11.—Mahomed Vehbi Effendi called on me; I observed that he was again wavering. I spoke strongly, but at the same time with the affection of a brother to him, and besought him to be fervent in prayer. He is too much accustomed to cavil about words. O Lord, I beseech thee, touch his soul with thy Holy Spirit, that he may return unto thee, with his whole heart!

Consul General Salt has promised me to endeavour to establish a Bible Society at Cairo.

Dec. 12.—I prepared myself for departure. Mr. Salt, Mrs. Salt, and the Chancellor, drank my health cordially, and wished me a safe journey to Palestine. Mr. Salt in the evening read with me the Church History of Callistus.

CHAPTER VIII.

Departure from Cairo for Jerusalem.—Gaza.—Israel the Samaritan.—Assaid Ahya Effendi.—Israel of Naplus.—Jaffa.—Carmel.—E., a Jew baptized by Tschudy.—Djezzar's children.—Jacob Meir.—Amzalack.—Mr. Abbott.—Mr. Carne, S. Zedaka, M. Morno, the Maronite Priest.—Ghazir.

December 12, 1821.—In the morning at eight o'clock, the Shech with the camels arrived at the gate of the consulate. Mr. Salt ordered his dragoman, and his janissary to accompany me to the gates of the town. In the evening I arrived with the caravan in the desert near Changa.

Dec. 14.—I pitched my tent in the desert, near the village Balbis. The Shech of that place, an Arab, came in the desert to my tent, and desired to see my passport. I showed him the firman of the Pasha, Mahomed Ali: he asked a Bakhshish (present), which I did not give him.

Dec. 15.—I pitched my tent in the desert place, called Abuna-shaba. I read the Evidences of Christianity, written by Porteus, Bishop of London, the Gospel of St. Matthew, and the prophet Isaiah, and prayed in company with my servant.

Dec. 16.—Pitched my tent in Abusewir: read as above.

Dec. 17.—Pitched my tent in the desert place, called Abu-arak, and occupied myself as usual.

Dec. 18.—Pitched my tent in Abuna-magun: read Genesis xiv.

Dec. 19.—Pitched my tent in the desert place, called Abumas-meira: read as usual.

Dec. 20.—Pitched my tent in the desert of Jenadil: occupied myself as usual.

Dec. 21.—Pitched my tent in Abajilbana, where we saw the sea, called Bahar Almahl.

Dec. 22.—We pitched our tent in the plain of the village Arish; where there is an old castle, with some cannon. They asked me there whether the English Sultan is allied with that of Islam, I said, Yes; Hamd Lelah, praise to God, was the answer.

Dec. 23.—We remained at Arish, and bought provisions for our journey.

Dec. 24.—We pitched our tent in the plain of Saaka, near the village called Sheeh Alsaid, which is the last spot belonging to Mahomed Ali.

Dec. 25.—Arrived in the land of the ancient Philistines, where I pitched my tent in the plain of Chan Yunas, belonging to the Pasha of Acre; there are many robbers, as well as Arabs, and my servant was awake the whole night. The country there appears very well cultivated, which delights and revives a pilgrim, who has travelled thirteen days through a dry and sandy desert, upon camels.

Dec. 26.—Arrived at Gaza. "There came Samson, and it was told the Gazites, saying, Samson is come hither, and they compassed him in, and laid wait for him all night, saying: In the morning, when it is day, we shall kill him: and Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of a hill that is before Hebron."

It is now a little town inhabited by Mussulmans, and 100 Greek Christians, who have a very old church, which by the account of the Greek priest on whom I called, was built in the time of Constantine the Great. They are in possession of an old Arabic manuscript of the Gospel, which is kept sacred in the church. I asked them whether they would sell it to me, the priest replied, it would be an Haram Allah to sell any thing belonging to the church.

All the Greeks throughout the East are now in anxious expectation of the success of their brethren, fighting against their oppressors. Those at Gaza wept, and expected to hear from me good tidings, news of victory; on which I pointed them to the Lord, from whence their help must come. The chamack of the Grand Pasha of Acre, at the custom-house of Gaza, was very kind to me; he invited me to drink coffee with him, and procured me a room in the Han, which was not very handsome: he sent me some dates, and candles, and all this he did without reward, but I gave him before my departure, a present of three dollars. He was once in the service of the famous Djezzar, Pasha at Acre, and he knew Dr. Clarke the traveller, and Mr. Smith, and he is the friend of Lady Esther Stanhope.

Dec. 27.—We left Gaza, and *Dec.* 28, arrived in excellent health, with my old servant, at Jaffa, where I was most kindly received by the English consul, Mr. Antonio Damiani, whose father was eighty years British consul at Jaffa, and reached the age of 123 years. After his death his son succeeded to his place. I cannot describe the cordiality with which he and his son, Joseph Damiani, received me; he gave me a very comfortable room in his house, and introduced me to the lady of the Russian consul, whose husband has left Jaffa for Petersburg. Joseph Damiani introduced me to Padre Dominick, the Spanish priest, to whom Mr. Ben Oliel had given me a letter of introduction; he received me very kindly, and called on me again, and brought me letters of introduction for Acre and Jerusalem. I shall go from hence first to Acre, to see Mr. Abbott, the British consul, whom I mentioned to you in my letters from Malta, and for whom I have letters from Mr. Salt; and as I received just before my departure from Cairo, a letter from Mr. Lee, of Alexandria, saying that the Consul General at Constantinople will send me the firman of the Grand Seignior by the first opportunity, I shall wait at Acre till the firman arrives,

and then I will enter, if the Lord please, the holy city of Jerusalem.

Dec. 29.—Mr. Joseph Damiani introduced me to-day to Israel, from Naplus, (Sichem), Scrivano to a Turkish merchant at Jaffa. He is one of the few descendants of the Samaritans residing at Naplus. He received me with great cordiality: I addressed myself to him in the Hebrew tongue; he only understood the expression Lasan hakodesh, the holy language. I asked him whether he spoke the holy language, the Hebrew. He showed me three Samaritan manuscripts; the first contained the fourth part of the books of Moses; the second, a book called Mimar—old sermons of their priests, which he affirmed were above 1600 years old; and the third manuscript contained a catechism for the Samaritan youth, which consisted of the Ten Commandments of Moses; all these manuscripts were written in the Samaritan language, which I was not able to read. Israel is of an amiable countenance; another Samaritan was there also.

I. Do you sell these books?

Israel. No Samaritan will ever sell his books.

I. Are you in the possession of the Prophets, and the Psalms of David?

Israel. We do not acknowledge any prophet besides Moses; we neither acknowledge Isaiah, nor Jeremiah, nor Ezekiel, nor the Psalms of David; nothing, nothing, nothing but the books of Moses: we also despise the Talmud and the Mishna. There is much to be found in the books of Moses, not every one is able to understand them, or enter into the depth of them.

I. Why do you not believe in the Prophets?

Israel. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God, which I command you.

I. What do you think of the Messiah? Is he already come, or is he to come?

Israel. He shall surely come, and his coming will be glorious, a fiery column shall descend from heaven, and we shall see signs and wonders before his coming. Believe me, my lord, I am young, but I have studied the book of Moses diligently.

I. Who shall be the Messiah?

Israel. There shall be two; the first (but not the chief one) shall be Joshua, the son of Nun, the disciple of Moses: the other of the tribe of Joseph.

I. Have you any communication with the Jews?

Israel. No; an enmity from the time of Joseph, the son of Jacob, whose descendants we are, exists between us.

I. What was the cause of your first enmity?

Israel. Joseph was a good child, and beautiful, and beloved of his father; his brethren, Simeon and Levi, hated him; and when his father sent Joseph into the field, an angel appeared to him, and said, "Thy brethren are in Dodaim:" he went to them, they saw him, and tried to kill him; but Judah, who had much authority among his brethren, persuaded them to sell him to a caravan of merchants, and thus came Joseph into Egypt; there he became the first after Pharaoh, and there he begat Manasseh and Ephraim, and we are his descendants. Joseph, our father, pardoned them their offence, but we his children, can never forget that Joseph, our father, was so harshly treated by his brethren. And from that time was the division, till we finally separated from them, and worshipped no longer at Jerusalem, but upon Gerizim.

I. Will you give me letters for your brethren at Naplus? I love you, and will enquire into your state, and many of my friends in England will be rejoiced to hear more of you.

Israel. With the greatest pleasure will I give you letters. We know that when nations from afar shall come to enquire into our state, the time will not be far off, the time of the redemption, the time of the arrival of the

Messiah. Tell me, my lord, are not some of our brethren in England?

I. I do not know.

Israel. We have heard that some of our brethren live in the desert of Moscovia.

I. I would advise you to enter into a correspondence with my friends in England about your nation: I will forward the letters.

Israel. I will give you letters for all my brethren; you may live with them, and they shall love your lordship.

I. I love you very much, my brother.

Israel. What is your name, my lord?

I. Joseph Wolff.

Israel. Joseph? Joseph? Joseph? (and repeating my name, he looked continually in my face, and said,) Yes, I will give you letters; you will not find many Samaritans, but the Lord does not consider the number, he considers those who love him, and keep his commandments. God blessed Ishmael, and made him fruitful, and multiplied him exceedingly, and he begat twelve princes, and made him a great nation; but he established his covenant with Isaac, and the Lord drove Hagar out of the house of Abraham. He gave Isaac to eat of the manna, which was endowed with the tastes of the best fruits of several kinds.

I. We do not find this latter observation in the book of Moses.

Israel. I have told you from the beginning, that the book of Moses contains many hidden things, but not every one enters into the depth of them.

I have observed that the Samaritans, notwithstanding their rejection of the Talmud, have adopted notions from that book; as, for instance, that an angel appeared to Joseph, and of the several tastes of the manna; fables taken out of rabbinical books. Or, perhaps, the Rabbies have taken those notions from the Samaritans. I continued to ask him,

I. Have you still sacrifices?

Israel (with a joyful countenance). Yes, we sacrifice once every year an animal, on the feast of Passover, and we have a high-priest of the family of Aaron.

Poor Samaritans, no fire comes down from heaven to receive your sacrifice, it is no longer a sweet-smelling savour unto the Lord. Come to that High-Priest after the order of Melchisedek, who in the days of his flesh, offered up prayers and supplications with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared. Poor Samaritans, I shall have many things to say of him to you, on my arrival at Naplus. Dear Samaritan brethren! turn your eyes to that High-Priest, who is holy, harmless, undefiled, and separate from sinners, and made higher than the heavens, who did once offer up a sacrifice for the people's sins, when he offered up himself.

Israel (continued). I still could tell you more of the mount Gerizim, which was blessed, and mount Ebal, which was cursed, but you will be well informed at Naplus; but I must ask you a question, my lord.—We received, some years ago, a letter by the way of Aleppo, which was written in France, by two gentlemen; the name of the one was Gragier, but I have forgotten the name of the other.

I. What did they write to you?

Israel. They asked us deep questions, and among others, they asked us the reason of our having given up the trial of seeking every year for such and such an ox? Dost thou know, my lord, whether Gragier, and the other whose name I do not remember, reside in a city called Paris?

I. Gragier is, most probably, Monsieur Gregoire, and the other, perhaps, Sylvestre de Sacy.

I could not understand the description of the ox, nor was Mr. Joseph Damiani, who interpreted, as often as I wanted a word, able to explain to me the meaning of it.

I hope to enquire at Naplus; for that kind Samaritan gives me letters for Naplus, so that I shall have a lodging in the house of a Samaritan Jew.

On my return to the house of Mr. Damiani, Assaid Ahya Effendi, formerly commander of the castle of Jaffa, and now residing at Jerusalem, a Mussulman, entered the room of the Consul. As I had with me the Arabic New Testament translated by Sabat, I showed it to him, and desired him to read something in it, and give me his observations. He read attentively the genealogy of Matthew, and exclaimed suddenly, "I observe a great error!"

I. Be so kind as to show me the error.

He showed me Matt. i. 24, and said, "And took unto him his wife:" this is not true, for Jesus was not the son of Joseph the Nabi—prophet.

I. The following verse answers your difficulty, "And he knew her not, till she had brought forth, &c."

Assaid Ahya Effendi. Then the word *wife*, is not well chosen, he ought to have said *bride*.

The second error he found was, that Matthew ought not to have said, Joseph was a just man; but that he was a *Nabi*, prophet. He gave me a letter of introduction to a learned Mussulman at Jerusalem, whose name is Said Effendi, who will give me lessons in Arabic.

Dec. 30.—Israel, the Samaritan, called on me again, and gave me a letter of introduction to his relatives at Naplus, the ancient Sichem. I asked whether they had the book of Joshua; he told me that they are only in possession of the history of Joshua, but the book itself is lost. I asked further, "What do you think of the character of those men, whom Jews and Christians consider as prophets?"

Israel. Those persons have been the cause that the schism among the Jews has become stronger and stronger, and the enmity from the times of Joseph established for ever. Ali, an old man, called by the Jews Elijah, came to the king of Samaria, who was a young man, and he

(Ali) thought himself not sufficiently honoured by the young king, and therefore went about and exasperated the minds of the people against their king.—Certainly, that was not the reason Elijah grieved, but rather that Ahaziah enquired of Beelzebub, as if there was not a God in Israel.

After the conversation with him, I mounted the ass, and left Jaffa, the ancient Joppa, where Cornelius, the centurion, whose prayers and alms were come up for a memorial before God, sent two of his household servants and a devout soldier to Peter, who went upon the house-top to pray, about the sixth hour, and having fallen into a trance, he saw heaven opened, and was taught that, what God had cleansed cannot be called common; and he went from thence to Cornelius at Cesarea, who desired to hear words of him, to hear all things that had been commanded unto Peter of God; and there it was that Peter perceived that God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted with him. (Acts x.)

After three hours' journey, I came out of the land of the Philistines, who often troubled my brethren. Toma, a Christian, from Jaffa, met us on the way, as we were entering the spot called Galilee. He was well versed in the sacred history. I told him that he should go with me to Acre, to tell me the names of the places.

I was now entering into the land of promise, that land where my Saviour walked in bodily shape, where he did signs and wonders. In short, I arrived at the haven of the sea, where Zebulon dwelt, and Naphtali, a hind let loose, which the Lord first lightly afflicted, and afterwards more grievously afflicted by the way of the sea, beyond Jordan, Galilee of the Gentiles. And the people which sat in darkness, saw great light; and to them which sat in the region and shadow of death, light sprung up. The Light, Jesus, the Lord of all, the incarnate Deity! From thence I came to the ruins of Cesarea Philippi, the ruins

of a church where owls dwell. There lived Cornelius, whose prayers and alms came up as a memorial before God. (Acts x. 4.)

Jan. 1, 1822.—We passed mount Carmel. Here Baal's prophets cried aloud, and cut themselves after their manner, with lances, till the blood gushed out; and when midday was passed, and they prophesied until the time of the offering of the evening sacrifice, there was neither voice, nor any to answer, nor any that regarded. And Elijah repaired the altar of the Lord that was broken down; and said unto all the people, Come near unto me, and all the people came near unto him. And Elijah took twelve stones, according to the number of the tribes of Jacób, unto whom the word of the Lord came, saying, Israel shall be thy name; and at the time of the offering of the evening sacrifice, Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day, that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me! that these people may know that thou art the Lord God, and that thou hast turned the heart back again. Then the fire of the Lord fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces, and they said, The Lord he is God, the Lord he is God. 1 Kings xviii.

I arrived, finally at St. Jean d'Acre, and was very well received by Peter Abbot, Esq., British Consul at this place. He gave me an account of two Jewish converts; the name of the one is E., a tent maker, cantor of the synagogue, and the name of the other is A.: they have been secretly baptized, and continue outwardly to be Jews, and to go to the synagogue.

Peter Abbot, Esq. introduced me to the Rev. Jacob Berggren, chaplain of the Swedish ambassador at Constantinople. I knew him at Alexandria. That gentleman,

a true believer in Christ, has travelled at the expence of the Swedish government, through the whole of Palestine and Syria. He found upon mount Lebanon, the book of the law of the Druses, and he discovered likewise, a fine pit of coals, and a rock which contained diamonds. He is now going back to Constantinople, and a year hence he is to continue his journey to Persia at the expence of the king of Sweden. We prayed together, and if the Lord pleaseth, we shall correspond with each other.

Jan. 2.—E., baptized by the Rev. Melchior Tschudy, called on me to-day, and was introduced to me by Mr. Abbot. I had a long conversation with him, and there is no doubt of his sincerity; although poor, he has never asked a farthing of Mr. Abbot, and he has read the New Testament so thoroughly, that he knows much of it by heart; he was made acquainted with Christianity by an Armenian priest, and the Rev. M. Tschudy gave him a New Testament, and he persuaded his wife of the truth, and both were baptized by the Rev. M. Tschudy, in secret, for they do not dare to profess Christianity publicly, on account of the Jews, who would persecute them. The husband told me, his wife died soon afterwards, a zealous Christian. He has read the book of the Revelation of St. John particularly, and he considers that Bonaparte is mentioned in the xiiith chapter of the Apocalypse. I told him he should travel with me and preach the Gospel of Christ: but he does not like to leave his family. I reminded him, that in his way, he was a hypocrite, and that he should remember the words of Christ. He interrupted me, and said, I know what our Lord says, "Whosoever, therefore, shall confess me before men, him will I also confess before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven:" but, continued E., I cannot yet. I believe in Christ; but I fear that the Jews would kill me. He has began to translate some tracts of

the London Society into the Arabic tongue with Hebrew characters, and very well indeed.

I am now proceeding on my journey to the mount Lebanon, that I may practise myself in the Arabic tongue; and next Easter day, if the Lord pleaseth, I shall enter Jerusalem.

The son of the British Consul at Jaffa, Mr. Joseph Damiani, will accompany me to Jerusalem, and introduce me to the principal Jews of that place.

Jan. 3.—Peter Abbot, Esq., had the kindness to introduce me to an English Jew, with whom I had a short conversation about the Gospel. That Jew is to introduce me to their synagogue. My mind is quite relieved since I am again with English gentlemen, Peter Abbot, Esq. and Mr. M'Michael. Mr. Abbott promises me that he will kindly take an interest in the cause of the Bible and the Missionary Societies. I sent letters to Dr. Naudi, Mr. Lee, and Henry Drummond, by my friend Jacob Berggren.

Jan. 4.—"Moreover, he refused the tabernacle of Joseph, and chose not the tribe of Ephraim: but chose the tribe of Judah, the mount Zion which he loved." Psalm lxxviii. 67, 68. This very exclamation of the royal prophet may have been the reason, that the prophetical song of his harp did not sound well in the ears of the Samaritans, and that his oracles, inspired by the Holy Spirit, have not been accepted, but rather rejected by them.

I took a view this morning of the seraglio, of the Pasha Abdallah, at Acre. It is a nice little building. Mr. M'Michael accompanied me. The building is not to be compared with any house of a rich private gentleman in England. We requested, by means of Mr. Abbott's dragoman, a bugrat for our journey to the Mount Lebanon. The clerks of the government office are almost all, Christians of this country. We met there with one of the innumerable children of Djezzar; that is to say, with one of

those whose nose had been cut off by Djezzar's order! We afterwards visited the spot where Bonaparte encamped with his army: it is near the sea, opposite the Mount Carmel. "There was Nabal, who was churlish and evil in his doings, he would not know who David, and who the son of Jesse was." 1 Samuel xxv.

Jan. 5.—I have seen an instance which convinces me, that the profession of religion may lead us astray from the way of the Lord, if we do not take humility for our guide; if we do not earnestly pray to him, the Giver of all good things, to pour out upon us his Holy Spirit, so that the solemn acknowledgment of the truth may make us humble minded, and bring forth in us fruits of righteousness and peace, and make us of another character, and another disposition of mind.

Jacob Meir, from Arbon, in Switzerland, a merchant by profession, lived a dissolute life for many years. When Baroness Krudener arrived at Arbon, Mr. Meir attended her sermons, and became convinced that he was wrong: he left all behind, and followed Baroness Krudener wherever she went. Baron Berekheim, and the whole family of Baroness Krudener, received him as their brother in Christ: they joined hands with him, called him brother, and so forth. Jacob Meir became proud that Barons and Counts should call him brother; and, as he thought himself religiously minded, he imagined he had no occasion to follow the rules of society, and spoke against dignities and magistrates when he thought they acted wrong. I do not doubt the sincerity of Baroness Krudener, or of Baron Berekheim; but we may, and we must always maintain a certain consistency, and keep in that station in which Providence has placed us. In heaven itself, "in our Father's house are many mansions," prepared by Christ himself for his saints. There are, first of all, twelve thrones, upon which the apostles sit judging the twelves tribes of Israel.

Meir, from Arbon, after some time, left the house of

Baroness Krudener, running about in the world, and boasting of the friendship he enjoyed with Counts, and Barons, and Generals. The poor fellow came to Acre in a distressed state, without money and without clothes. I talked with him, and tried to persuade him to go back to his own native country, into the arms of his family, and there both to hope and quietly wait for the salvation of the Lord, and rest in the Lord, and wait patiently for him. Mr. Abbott, the British Consul, kindly assisted him in returning to his native country.

Mr. Abbott introduced me to the respectable Jew, Mr. Amzalack, from Gibraltar, residing at St. Jean d'Acre. Several Jews were present, and among them one of the chief rabbies from Safet. I talked with them in Hebrew and Arabic. Mr. Amzalack presented to me a Hebrew Bible, that I might shew the rabbi how well I understood the holy language. The rabbi of Safet told me he should be very glad if I would visit him at Safet. They asked my name, which I told them.

Amzalack. You must have been a Jew.

I. I consider it a great privilege to be a child of Abraham, Isaac, and Jacob.

Amzalack. I love every one. Moses said, "And thou shalt love thy neighbour as thyself." I love Christians, Jews, and Turks.

I. This we must do; and love commands us to set right those who are in error.

We talked after this about other things, and both the rabbi and Mr. Amzalack desired me to call on them frequently.

Mr. Abbott and Mr. M'Michael were quite delighted with their candour.

Mr. Abbott was not mistaken about the two Jews A. and E.; they are convinced of the truth of Christianity. Their lives would be in danger among bigotted Jews, and therefore their situation does not allow them publicly to profess Him, who is for ever blessed—Him, whose light

shineth through the darkest places—Him, over whom Satan neither shall nor ever can prevail—Him, who by seraphim is adored—Christ Jesus, God over all, blessed for ever.

Amzalack called to-day in company with E.—St. John must have had a countenance like that man. He is about twenty-two years of age. I never in my life saw a more beautiful countenance.

I. Do you love the Lord Jesus?

A. Yes; he is the Lord our righteousness.

I. How did you come to the knowledge of Christ?

A. By the mercy of the Holy One, blessed be he, and blessed be his name.

I. By what instrumentality?

A. My friend E. here present, was long ago persuaded; he read the prophets with me, and, on the arrival of Melchior Tschudy, we got the New Testament in Hebrew; we believed, and Melchior baptized us. After this I married a Jewish lady, who is very bigotted, and I fear to talk with her, and I fear likewise to profess Christ before our brethren the Jews.

I. A., fear not, Christ is thy shield and thy reward. Though an host encamp against thee, thy heart shall not fear.

A. You strengthen me, but still I fear. I will pray to Jesus my Lord that the fear may pass away.

Friends, this is the genuine discourse with that dear brother. E. was so animated with the answer of his disciple A., that he gave him a slap. A. smiled.,

I shewed them the prophecies of Zachariah and Haggai. That prophecy (said A.) we have never noticed. I shewed them the prophecy of Isaiah ix. "Unto us a child is born," &c. Neither did we notice this prophecy (said they again). We were convinced by Daniel ix. Isaiah liii. Genesis xlix. 10, and by Jeremiah, who calls him, "The Lord our Rightcousness."

I finally prevailed on them to accompany me to Jerusa-

lem; E. can go with me immediately; but as A. is married, I besought him to give me permission to speak of the Gospel to his wife. He promised to pave the way for me. They would be exceedingly useful to the Jewish seminary at Stansted Park. They read, write, and speak Hebrew exceedingly well; and speak Arabic and write it with Hebrew characters as other Jews do. They have already begun to translate some tracts into the Arabic language.

The arrival of Mr. Abbott in this country has already produced a good effect: Travellers are well protected: He has procured me firmans from Abdallha, the Pasha from Acre, with which I may safely travel from hence throughout Mount Lebanon, and back to Acre, Safet, Jaffa, Nazareth, and Jerusalem. They call me in the East by the name of *Yussuf*.

Mr. Abbott took so much interest in the conversion of the two Jews above-mentioned, that he catechized them himself, and enquired thoroughly into the motives of their change.

I called to-day on Mr. Katafago, the Austrian, Russian, Swedish, and Danish Consul. He is a very zealous Roman Catholic, but he reads the Bible diligently. He bought an Arabic Psalter from Mr. Tschudy. Mr. Katafago asked me the reason of the Bible Society desiring to circulate the Bible among all nations.

I told him they had no other object in view than that every creature may be in possession of the word of God, which shews us the way to everlasting life, and points out to us that Saviour who is the way, the truth, and the life. The Bible Society wishes, by circulating that word of God, to bring mankind out of darkness into the marvellous light of the Gospel, that nations may come to Sion and worship and adore; that the poor Hindoo may cease to worship idols made by his own hands. And many a Hindoo has read that heavenly treasure, and has ceased to worship those idols. Pomarre, Otaheite's king, is now the apostle of his nation. Cannibals have read that word

of God, and have ceased to eat the flesh of their enemies; they have also learned to pardon those who have trespassed against them.

Mr. Katafago is persuaded that the Bible Society is a useful society.

Mr. Berggren has become a member of the London Society for promoting Christianity among the Jews.

Jan. 6.—Peter Abbott, Esq. the British Consul, and Mr. M'Michael, went with me to Mr. Amzalack, a Jew from Gibraltar, who has lived in this country many years. I there met with one of the seven great rabbies of Safet. They examined me in Hebrew, and rejoiced that I understood that language so well. The rabbi invited me to spend some days with him at Safet. I did not tell them at first, that I had been a Jew, but Amzalack said to Mr. Abbott, "The gentleman has undoubtedly been a Jew." I said, "Is it not a great honour to be of the family of Abraham, Isaac, and Jacob?" All the Jews present were delighted with the answer.

John Carne, Esq., with whom I had the pleasure of travelling to the mount Sinai, arrived and brought me letters from Peter Lee, Esq.

Jan. 7.—Mr. Carne, the dragoman of Mr. Abbott, and myself, set off for Beyrout; Mr. Carne, with the view of seeing the ruins of Palmyra, and I with the intention of studying the Syriac dialect of the Arabic language in a convent upon mount Lebanon. We passed Burg min Jarfe, an old ruined castle; we slept in the house of the kind Arab Isa (Jesus), near the village Nakura, near the sea; and we passed another old castle, formerly called Burg Nalko Hilana, and now called Burg Nakura.

Jan. 8.—Arrived at Tyre (Sur), which was a merchant of the people for many isles; which said, I am of perfect beauty. It has been as Eden, the garden of God, till iniquity was found in her; by the multitude of her merchandize they have filled the midst of her with violence, and Tyre has sinned, and therefore she was cast out as profane

out of the mountain of God. We lodged there in a Greek Haw.—I would not advise any Christians to lodge there, for it is a house which seemed to me very suspicious; I should rather advise them to lodge in the Roman Catholic chapel of the Maronites. I argued with a Maronite about the supremacy of the Pope.

Jan. 9.—Arrived with Mr. Carne, and Mr. Kermey, the dragoman of Mr. Abbott, at Saida, the ancient Zidon: "the son of man set his face against her, and said, Thus saith the Lord God: Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee." Monsieur Martin, the French Consul, for whom I had a letter, received me kindly, and gave me, and my companion Mr. Carne, two rooms in his house. Padre Dio Grazia Nugium, a Greek Roman Catholic, and Missionary from the Propaganda at Rome, resides in the French Haw; he was banished from Aleppo by the patriarch of the Greeks, with other Catholic priests, on account of their having refused to take the holy supper together with them; and how was it possible (Padre Nugium observed) to take the holy supper with those who deny the supremacy of the Pope, and the existence of a purgatory, whilst they pray for the dead? An Italian Capuchin is likewise there, and without knowing any one of the oriental languages, he is a missionary of the Propaganda: he made me a present of the Council of Trent, which I told him I wished to purchase from him. I remarked that they would do well to take the Scripture for their guide in arguing with heretics. A piece of advice which I now know, by experience, is the best we can give to a missionary.

Jan. 9.—Hanna Walad Yussuf Lajin Alkalebi, a very amiable eastern Catholic, who resides with his wife, a Damascene lady, in the French Haw, introduced me to Simon Zedaka, the most learned and most respectable of the Jews at Saida; he was in his shop, and very busy indeed. I went to him, and told him that I wished to see the synagogue of the Jews. Simon Zedaka said to me.

I know the reason of your coming here, you will talk with us about Messiah; come, and let us go to the synagogue." He called the schoolmaster, Mose Romno, and opened the synagogue, and brought forward the five books of Moses and the Prophets. I tried to show them the liiid chapter of Isaiah; but Simon Zedaka said, "You will shew us the liiid chapter, but we will first of all shew you another chapter of Isaiah, the lxvith chapter, 17th verse:—'They that sanctify themselves, and purify themselves in the gardens, behind one tree in the midst, *eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord.*' Who eats swine's flesh?"

I. If you wish to argue with me, we ought first of all to state the proposition which is called in question; tell me, therefore, what do you intend to prove by this verse?

Simon Zedaka. That the Christians have not the truth; for they consider it lawful to eat swine's flesh, which is contrary to the words of Moses and the prophets.

I. By the arrival of the Messiah, the ceremonial law, which was intended to point out Christ to us, was abolished, and the new covenant foretold by Jeremy took place. Christianity, however, does not consist in eating swine's flesh, yea it even forbids us to eat not only swine's flesh, but any thing whereby our brother stumbleth, (Rom. xiv. 20.) Christianity consists in believing, *that all Israel shall be saved;* that the Son of David shall reign for ever; that all Gentiles shall come to his light; and that Jesus of Nazareth is that Son of David, who died for our sins, and was pierced for our iniquities.

Mose Morno. What proof have you that he was already come?

I cited Genesis xlix. 10, and Dan. ix., Haggai ii. 9.

Mose Morno. Daniel himself confessed, that he did not know the time. Hear that great prophet. "And one said to the man clothed in linen, which was upon the waters of the rivers, How long shall it be to the end of

these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand, and his left hand unto heaven, and sware by him that liveth for ever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished; and I heard, but I understood not; then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end."

I. The prophet is here speaking of the second coming of our Lord; of that time which Jesus Christ himself predicteth; of that time, when the Son of man shall come in his glory, and all the holy angels with him; when he shall sit upon the throne of his glory; and before him all nations shall be gathered; and he shall separate them one from another, as a shepherd divideth the sheep from the goats.

Simon Zedaka.—You speak the truth, I believe?

Mose Morno. Some think that the Mahomedans always choose their Sultans out of the tribe of Judah.

I. We know the genealogy of the Sultans, they are born Mussulmans.

Simon Zedaka. I am in possession of the New Testament; I read it, and am pleased with it; it contains consolation for Israel. Israel must finally be saved. I bought it from one who was no friend of Israel.

Mose Morno. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace!"

I. Jesus Christ has published peace upon the mountains; peace to the poor in spirit; "Blessed are the poor in spirit, for theirs is the kingdom of heaven!"—Peace to those that are in distress; "Blessed are they that mourn, for they shall be comforted!" He has published peace which the world cannot give; "Peace I leave with you, my peace I give unto you: not as the world giveth." John xiv. 27.

Simon Zedaka went with me to his house, and showed me a New Testament, and observed, the gentleman who brought me this book, came not with love to the Jews. He said to me, It is the principle of this book; Hear, O Israel, the Lord our God is one Lord! But one thing strikes me; this is the doctrine: "That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also; and if any man will sue thee at the law, and take away thy coat, let him have thy cloak also." I ask you now, who will ever do this?

I. All this teaches us to forget injuries; thus did Joseph towards his brethren, and David the king towards Saul: he wept for the death of that man, who had persecuted him throughout all his life. And Christ prayed for his enemies, "Father, forgive them, for they know not what they do." Luke xxiii. 34.

He gave me letters for Safet. At Said are ten families of Jews. Hanno Jussuf Lajin Alkalebi gave me letters for Damascus, that I may be introduced to the Jews of that place. They are in Damascus, mighty, rich, and learned.

Jan. 10.—Left Said, in company with Mr. Carne, and arrived at Beyrout in the evening. The Jews here are in a very ignorant state. I preached the Gospel to two of their rabbies, without the least opposition. There are only five families of Jews. I here met my old friend Mr. Burt, who promised to correspond with me; and to forward, as much as possible, my views as to the conversion of the Jews on mount Lebanon.

Jan. 17.—My soul was oppressed and low, and I did not know how to console myself. I read Luke xv. and was struck with the words: "But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." O Lord, wilt thou have compassion on me? I am yet a great way off; I feel it daily more and more. Have compassion on me, run and fall on my neck, that I may not be able to

fly from thee! A Maronite priest called on me, and said that he loved me very much; but that I want one thing, viz. to believe in the pope.

I. Shew me by the Gospel, that belief in the pope is necessary for our salvation, and I shall most heartily subscribe to your wish.

Maronite. "Thou art Peter, and upon this rock will I build my church; and the gates of hell shall not prevail against it." Matt. xvi. 18.

I. And our Lord faithfully accomplished that promise, when Peter, by his first preaching, added three thousand to the believers of Christ, who continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer; and in this manner we see that Peter became a rock; for the foundation of the church was laid; those three thousand carried the doctrine of Christ to the several parts of the world; and the gates of hell, persecution and death, have never been able to prevail against the believers.

Maronite. Where has Peter been?

I. At Antiochia and Cesarea.

Maronite. And lastly, at Rome.

I. Although this is uncertain, I am ready to admit that he may have been at Rome; but it does not follow that Peter was head of the Apostles, or that the Pope is the rock upon which Christ builds his church.

Maronite. What do you think of Augustin?

I. He was a very good Christian.

Maronite. Was he a learned man?

I. Very learned indeed!

Maronite. Was he a Catholic?

I. Yes.

Maronite. Did he believe in the Pope of Rome?

I. No, not at all.

Maronite. You are now going to the convent of Ayud Warga; I will give you a letter for the Bishop Gibrail, who is able to argue better than I can.

Jan. 18.—I was getting ready for my visit to the prince

of mount Lebanon; Mr. Abbott prepared the letters of introduction. Monsieur Rattier, Eleve Interprete de France, and Mr. Palani from Piemonte called on me. The first is residing at Ghazir, upon mount Lebanon, for the purpose of learning the vulgar Arabic. Mr. Abbott, and a Turkish merchant, named Haygi Mahomed Hareishi from Fez, spent the evening with me in my room.

Jan. 19.—Read the Bible, took lessons in Arabic, and was introduced to the governor, who expounded the Koran to us.

Jan. 20.—Read the prayers of the church of England.

Jan. 21.—Prepared myself for going to the Emir Bashir, but was not able to leave Beyrout.

Jan. 22.—Sent my servant to Ghazir, a Capuchin convent, where Mr. Rattier, a French gentleman, resided, to learn Arabic; and I went to Emir Bashir, the prince of the Druses in the mountains of Lebanon. I slept the first night at Dir Alkamo, in the house of Germanus Serkis, curate of Dir Alkamo.

Jan. 23.—Mr. Abbott provided me with a letter of introduction to the prince of Lebanon.

Jan. 24.—Introduced myself to the Emir Bashir, who received me very kindly, and gave me a letter for the president of Ayun Warga, that I may learn the Arabic language, and a firman for the whole country of mount Lebanon. Returned to Beyrout, and slept on my return in the village called Ahyun Ameb, in the house of the Maronite peasant, called Nicola.

Jan. 25.—Arrived at Beyrout; slept in the house of Mr. Abbott, where I tried to turn M. from his foolish idea of marrying an eastern lady for novelty.

Jan. 26.—Left Beyrout, passed Nahr Alkalb, where there is a remarkable Latin inscription in the rock; and arrived in the house of Monsignor Luigi Gandolfi, Vicario Apostolico di Roma, upon mount Lebanon, who showed me letters of Shech Ibrahim. I gave him my confidence, and told him, that I revere many members of the Romish

church. He knew Burckhardt, the missionary, very well. He requested an Arabic Bible. He observed, that he is persuaded the Bible Society has not made any alteration in the text.

Jan. 27.—Arrived in Ghazir, which was formerly a convent of Capuchins. I there met with my servant, and a Sicilian physician, called Mr. Fernando. Mr. Rattier was returned to Beyrout. I was introduced to the prince of the place, Abdallah, who is only fourteen years of age, and to the Bishop Gibrail, to whom I delivered the letter of a Pater, who wrote to him, that he should try to convert me to the Catholic church, as I had told him that I was ready to acknowledge the pope, if he would show me the necessity of acknowledging him by *Scriptural* proofs.

Jan. 28.—I left Ghazir, and proceeded on our way to the Maronite college, Ayun Warga. We stopped for three hours in the Armenian convent, called Bait Hashbuh, Dir Alarmin Mar Antonios Beduani; the name of the superior is Gregorius; they expressed a desire of establishing a college in England. They were very hospitable and kind indeed. They argued with me, and asked me as to my belief. I said, I believed that Jesus Christ was the son of the living God, and came down from heaven to die for poor wretched sinners, and arose again from the dead, and ascended into heaven, from whence he will come to judge the quick and the dead!

Rais Gregorius. Your faith is very good, but one thing more, and you shall be saved, and this is, believe in the vicar of Christ, the pope.

I. Paul and the other apostle spake otherwise to the keeper of the prison, when he asked, "Sirs, what must I do to be saved?" For they said, "Believe on the Lord Jesus Christ, and thou shalt be saved." See also Acts xv. 28—31.

Padre Stambuli, my Arabic master at Ayun Warga, who was present, replied, "If we believe in Christ, we must believe the words of Christ, and the word of Christ

is contained in the Old and New Testament." I wondered that the Maronite did not require my belief in tradition.

I. I agree with you so far, that I am ready to acknowledge the pope, if you can show me by Scripture that it is necessary.

Hannat Stambuli. You acknowledge that Peter was the first of the apostles?

I. No; not at all.

Stambuli. Why did our Lord ask Peter thrice, Simon Peter, lovest thou me? whilst he put this question to no other apostle; and why did he charge him thrice to feed his lambs?

I. He had reason for asking Peter thus impressively, for Peter denied him thrice: and we learn by this that the Lord receives repenting sinners.

Stambuli gave up the point, and said, You say you believe all that is written in Scripture, why do you not believe that the bread and wine are changed into the body and blood of Christ, since Christ affirms it, saying: "Take, eat, this *is my body.*" *Hoc est corpus meum.* (every Maronite knows those four Latin words.)

I. That these words must be taken *spiritually*, is clear from John vi. 63.

CHAPTER IX.

Maronite College of Ayun Warga.—The Priest Stambuli.—Latin Prayer of Ephraim Syrus.—Shech Ibn Elias.—Vicar Apostolic Gandolfi.—Pere Renard.—P. Wartanes.—Prayer of Ghelajensis.—Aintura.—Convents.—Shech Y. Basilius.—Beyrout.—Rabbi Zabatai and Amzalack.

January 28, 1822.—After we had dined, we proceeded on our journey for Ayun Warga, an hour distant from Mar Antonius Beduani. The Rais received me kindly, introduced to me the eighteen pupils, who receive eating, drinking, and clothing, gratis from the convent. I went in the evening to the church, and heard them sing the Syrian Psalms. The old priest Ibrahim spent the evening with me, and spoke of former times.

To-day the Maronites of Ayun Warga celebrated the feast of Ephraim Syrus. The fifteen pupils of the convent of Ayun Warga, assemble themselves three times daily before the altar of God; their master stands in the midst of them; and they praise, in melodious harmony, the Redeemer of the world, in the Syrian and Arabic language! Kyrie Eleison, Christe Eleison, is heard repeatedly. Oh, that no prayer to a creature may be mixed with it! But, alas, this is not the case, they unite their voice in the exclamations, "Mar Ephraim, Assali min Agelnar"—Holy Ephraim, pray for us! I took a walk in company with my master, Huri Hannat Stambuli, to the Armenian convent, called Dir Alkareim. The Rais of this convent did not receive me so warmly as the Rais of the Armenian convent, S. Antonio Badwi (Padua). They have very few books in their library. I feel a most awful

barrenness in my heart, since I have ceased to labour among my brethren.

Jan. 29.—I read the Gospel in Arabic with the priest Stambuli. Oh, my Lord, I perceive that I shall always remain the same Wolff, in whatever object I may be employed. I need thy grace, I want thy help, that thou mayest overshadow me with thy Holy Spirit. Mayest thou come down upon me with the light of thy countenance. Lord, Satan persecutes me wherever I am, whereever I remain. Oh, may thy presence be always before my eyes, that I may not fall into sin again as hitherto. For the sake of thy only-begotten Son, I beseech thee, let not thy sanctuary be blasphemed—give me from day to day more knowledge of my own heart, and let that knowledge of sin be accompanied by true repentance, and the confession of sin unto salvation. Amen.

Meditation.—I *am* now, but there was a time when no man knew me, when I *was* not, and this is the case of every creature around me! There must therefore be a *Being* which has given me existence: and this is confirmed by a book with has been preserved through all revolutions of times, from century to century. That book tells me, that a being called *Elohim* has created heaven and earth, and he made *man* in his *image*, after his likeness, that we may seek the Lord, and find him; but how, O Lord, is it that I am so wicked—that we are so wicked? God is good, and from him therefore do all good things originate. Philosophers ask for many centuries, Where is the origin of evil? and none are able to give a satisfactory reply. The scriptures alone satisfy my mind. They may not satisfy a spirit desirous of cavilling, but they are enough for the soul which breathes after God, and is thirsty after the fountain of life. They tell me that a serpent was more subtle than any beast of the field; that a dragon deceived Eve, the woman; and from thence the *evil* originated. And, O Lord, how strongly do I

feel this evil in my own breast; wretched man that I am, who shall deliver me from the body of this death; blessed be thy name, I am able to thank thee through Jesus Christ our Lord, through whom thou givest us victory!

Jan. 30.—Oh that the Lord may have mercy upon me, and call unto me with the power of his Holy Spirit, Joseph, my son! Joseph, my son! I perceive the necessity of writing to England for a fellow-labourer. The reading of religious books is of no use, if the Lord does not carry on his work in our heart. Lord, help, I beseech thee! Lord, help me with the light of thy countenance! Oh that I may become a Jew, truly converted unto thee, like thy servant Paul! Out of the depth, O Lord, I call unto thee! It is awful to kneel down before the throne of thy grace, when our heart is still far from thee. Oh that I may be disposed to go apart to pray. Lord, so many friends in England look unto me with expectation, that it would be awful, should they be disappointed! The enemy, the enemy of mankind would say, *Thus we would have it.*

Lord, I have a mother, who does not yet believe that Jesus is the Christ; and I have three brothers and three sisters—if they should hear how much the profession, which I have made of thy name, has profited, not only my own soul, but others likewise, they shall surely rejoice, and it may be the means of their conversion; but if they should hear otherwise, if they should hear that their Joseph lives in sin, and has given reason for the enemy to triumph, they will not know what to say—and I shall be the cause that the grey hairs of my mother go down with sorrow to the grave. Yea, I, even I, should bring down the grey heirs of my mother with sorrow to the grave. Why art thou cast down, O my soul, and why art thou disquieted within me! hope in God; I shall yet praise him who is the health of my countenance, and my God; for I have heard with my ears, my fathers have told

me, what work thou didst in their days, in the times of old! Thou art my king, O God; command deliverances for Jacob, and for myself.

The Maronites of the college at Ayun Warga assemble their pupils every day in their church, and among the other edifying prayers, the following prayer of Ephraim Syrus is heard, which I give in its Latin translation.

" Jesu parens ac Pastor optime, te cum gemitu invoco, quemadmodum regius me docuit vates in Psalmo, inquiens; Miserere mei, Deus, secundum magnam misericordiam tuam; lava me ab iniquitate meâ, et a delicto meo munda me. Tibi soli peccavi, et malum coram te feci. Te ad iracundiam audacissime incitavi; tu autem qui suavis supra fidem, et mitis es, nobis succensere ne velis, neque vultus tui serenitatem, nostris unquam peccatis sinas abnubilari. Per caritatem Patris, et Spiritus tui, precor quæsoque, ut omnibus delictis meis ignoscas.

" Ex numero me esse vides centum ovium felicissimarum, quæ sub tuâ degunt custodiâ. At proh miser! Excessi e grege, et inconsulto huc illuc erravi, quoniam proditoris fraudibus me decipi passus sum. Amantissime Pastor, egredere, obsecro, ad me quærendum, et inventum ad ovile reducito super humeros tuos; ut angelorum cœtus, et Ecclesia, sponsa tua, cum omnibus filiis tuis, de ove, quæ jam perierat, inventâ tibi, congratulentur!

" Ne sinas, Domine, ut a te divellar, quamquam flagitiosissimus; quandoquidem mos est clementiæ tuæ perditissimos quosque homines suaviter ad sese allicere, et revocare. Suscipe ergo indigni atque immerentis famuli pœnitentiam, obsecrantis Majestatem tuam, ut per immensam gratiæ tuæ largitatem sibi quoque, quemadmodum latroni, ignoscas, et omnia peccati vulnera sanare velis quibus præter te, mederi nemo potest.

" Dulcissime Jesu, mortalium salus et indulgentiæ largitor, qui in Calvariæ montis vertice oblatus es, ut humanam naturam saluberrimo tui corporis sacrificio, æterno

Patri reconciliares, suscipe, quæso, oblationes precesque nostras. Amen.

Jan. 31.—I encouraged the priests of Ayun Warga, to translate the prayers of S. Ephraim into the Arabic language, that I might send them to England to be printed there, for distribution in mount Lebanon. They were pleased with my request.

Feb. 1.—Yussuf Ibrahim Elias, a Maronite Shech, my master Hannah Stambuli, a Maronite priest, and Yussuf, the superior of the convent, assembled in my room, to argue with me, and convert me to the Popish church.

Shech Yussuf Ibn Elias. Do you love the truth?

I. Very much.

Yussuf Ibn Elias. You must become a Catholic, as we are; you must believe in the holy Romish Apostolic church.

I. I shall do so, when you prove to me by the Old or New Testament, that the belief in the Pope is necessary for our salvation.

Yussef Ibn Elias. I shall do so by Scripture, and by human reason.

I. I take *only* the authority of the written word of God, not the authority of my understanding, for my understanding may deceive me.

Yussuf Ibn Elias. You speak well, but I will prove to you by Scripture that you are wrong: and *first*, I remind you of the words of the Song of Solomon, (Song of Solomon vi. 9.) *My dove, my undefiled is one. The church of God is that dove, and that church must be one.* I ask you, What church is now the true church, the *Romish* or the English church?

I. (The Scripture before me:) All those who believe in Christ Jesus, (Acts xvi. 31. John iii. 36. Rom. i. 16, 17.) All those who build upon the foundation of the apostles and prophets, and who have Jesus Christ himself as the chief corner-stone, (Eph. ii. 20, 21. 1 Cor. iii. 11,) who are

baptized in his name, (Matthew xxviii. 19.)—all those are one church.

Yussuf Ibn Elias. You believe in Christ, you must believe every one of his words.

I. Surely.

After I had answered their remarks upon the expression of Christ, Thou art Peter, (Matthew xvi. 18.) they confessed that they could argue no longer, and broke off. Stambuli said, he would argue on the subject the next morning.

After I had proposed to the superior of Ayun Warga, the plan of establishing a college upon mount Lebanon for English Christians, he encouraged me to write about it to the Bishop Hannah, vicar-general of the patriarch of the Maronites residing at Aintura. I wrote to him, and desired him, 1. To translate some prayers of S. Ephraim into the Arabic language, to be printed in England. 2. I asked Bishop Hannah, whether he would have any objection to the English nation establishing a college upon mount Lebanon, where Arabic and Syriac might be learned from the Maronites, and the Maronites themselves taught English, French, and Italian by the English who came there. 3. Whether he would agree, that I should propose to my friends in England to establish a college for Maronites in England, like that at Rome. I wrote to him in the Arabic language.

Feb. 3.—Luigi Assemani desired to argue with me again about faith in the Pope, the Virgin Mary, and the saints. But as he is very young, I thought it not fair to argue with him; I told, therefore, that I advised him to read the Word of God diligently, which tells us, that God shall add the plagues written in that book unto the man who should add to it; and that he should read that word of God with prayer, and then he would perceive the reason of my disbelief in the Pope.

Huri (Priest) Hannah Stambuli, Yussuf Elias, and other Maronites, asked me, Whether I had read the Church

History? I replied, "Yes:" they desired me then to mention *one* instance when the Pope did err in a matter of faith? I mentioned to them *two instances*—one of *Pope Honorius*, and the other of *Liberais*.

Copy of the letter I wrote to Monsignor Luigi Gandolfi, Apostolic Vicar in Mount Lebanon.

Illustrissimo Signore,

La lettera che ho ricèvuta dalla, V. S. Illustrissima ha confirmata in me la persuasione, che la V. S. Illustrissima sia una persona degna del nome e del titolo di *Vicario Apostolico*, e per questo stesso motivo, Io non dubito un momento, ch' io possi prender la liberta d' indirizzarmi alla V. S. con questa supplica umilissima.

La V. S. sa lo scopo del mio viaggio e un scopo (ch'io spero nella misericordia infinita di Dio) che sara lo scopo, di tutta la mia vita, cioè, di far conoscere, il Redentore dell' Universo agli Ebrei gia il popolo di Dio—ed il valore del suo sangue prezioso. Ma l'esempio d'un Apostolo da Dio inspirato, l'esempio d'un Paolo, e l'esempio dej Missionari m'hanno convinti, il commandamento del Nostro Signore Stesso d'essere prudente come una serpente, e semplice come una colomba, io dico m'hanno convinti che si dee usare prudenza, e per questo stesso motivo ho determinato (essendo il primo anno ch'io vado fra gli Ebrei) di cercare soltanto per un anno intiero nello stato e nei costumi degli Ebrei, e sapendo che si sono delle persone degne del riguardo fra gli Ebrei in Aleppo, ho l'intenzione d'andar là dopo alcuni giorni e restar là alcune settimane; dunque Io sarei per questo stesso motivo moltissimamente obligato alla V. S. Illustrissima, se l V. S. Illustrissima mi mandarebbe per mezzo del latore di questa lettera mia, una lettera di raccommandazione per il Signor Esdra de Picuitto e per il Rabino di Aleppo; e scrivi a quei Signori ch' io sono venuto per cercare nello stato degli Ebrei. Il mio cuore sarebbe infatto sempre penetrato dal gratitudine verso di Lei; ed io, nella misericordia del Signore e nella

sua infinita grazia, spero di veder una volta la V. S. Illustrissima, dinanzi il trono di quello Signore chi regna lassù e chi sede alla destra del Suo Padre Eterno, dinanzi il trono di Gesu Cristo, il quale e *Dio* in Eterno! E, sapendo la propria mia debolezza, Io prego la V. S. ed il Signor Padre Renardo di pregar ancora per me, che Iddio dia a me stesso un cuore veramente contrito ed umiliato. "Cor contritum et humiliatum, Deus non despicies," ed acciò io facci tutto per la Gloria del Signore! Non nobis Domine, non nobis, sed nomini tuo da Gloriam! Illustrissimo Signor Viscovo, e carissimo mio Padre Renardo, vi assicuro che io piango pensando dell' anima mia peccatrice, ed osservando che io porto con me ed in me itesso lo *istesso uomo*, se Io guardo sulla mia propria indegnità, ma con tutto ciò io lo so che la Grazia del Signor, è abile di rimovere i montagni stessi. Qui declinasti coelos et descendisti, tetegisti montes et fumigavere (Augustinus in suis Confessionibus) Quanto felice Io sarei se Lei ed il Signor Renardo mi degnarebbero ancora una lettera, ed Io sarei ancora molto obbligato alla V. S. Illustrissima se la V. S. Illustrissima, tutti e Cristiani di questo montagno di pregar per la Salute del popolo d'Israele! E mi sarebbe una gran consolazione, se la V. S. Illustrissima ed il Signor Padre Renardo mi assicurarebbero nella risposta che ambedue hanno pregati per la conversione d'Israeli.—Suo Servo indegno, GIUSEPPE WOLFF.

Feb. 3.—*Meditation.*—In the night, at half past eleven, my soul was filled with sorrow on account of past sins committed, and of my indwelling sins. O Lord, I cannot be quiet, and I must be going about to preach thy word in the spirit of that Lord whom I will preach, to people living in darkness. . . Oh, I feel that I think often, very often, more of the people to be saved, than of the Redeemer and Lord who saves, and more frequently of myself. I beseech thee, therefore, O Lord, create in me a new spirit, a clean heart, and a contrite spirit!

Oh! when I think in what a heavenly frame of mind thy servants Brainerd and Henry Martyn walked, and in what a heavenly frame of mind still, thy servants, Charles Simeon, Thomas, and Ward, are walking, and brother La Roche and Detrich!—Oh let not thy cause be blasphemed, O Lord; I beseech thee, let not thy cause be blasphemed! Make me an instrument for the salvation of thy people, my brethren; but, oh! that I may feel it stronger, and experience it stronger in my own heart, that I am arrived at the desired haven—to the experimental knowledge of the love of Christ, experienced in my own heart!

"Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night; if ye will enquire, enquire ye; return, come!"

Oh Lord Jesus Christ, whose name is so sweet, I am now writing down these lines upon paper, but do I feel the truth, the force, the power of them, in my own heart? Thy law is so beautiful, thy word is so beautiful, thy covenant is so beautiful; make with me that new covenant, not according to the covenant that thou madest with my fathers in the day that thou tookest them by the hand to bring them out of the land of Egypt; but let this be thy covenant with me, put thy law in my inward parts, *write* it in my heart, and be my God, O Saviour, and let me be thy son, that I may have my delight in thee, day and night!

Feb. 4.—The following letter contains the answer of Monsignor Luigi Gandolfi, to mine of February the 3d.

Illmo Signore,

Ricevo in questo momento la preggiat^ma^ di Lei lettera nella quale mi dice, che pensa di passare in Aleppo, io prego il Signor di' accordarle un felice viaggio, e faccia Iddio che la di Lei Missione abbia tutto il successo che lei desidera. Le acchiudo qui la lettera che lei mi domanda per il Signor Esdra di Piccioto, Console Generale Austriaco in Aleppo. Avrà la bontà di sigillarla, per i Rabbini

poi io non conosco alcuno di loro, e non ho qui alcun Segretario Arabo per scriverli, e non saprei neppure cosa scrivere, e forse senza lettera è meglio, perchè allora si mettono in guardia, mi pare che è più sicuro di prenderli così all' improviso. Frattanto ella mi conservi la sua buona amicizia, e spero che mi darà poi avviso del suo felice arrivo in Aleppo in buona salute mentre io ho l'onore di rinuovarmi colla piu perfetta considerazione.

di V. S. Illma,
Devot^mo^ affez^mo^ Servitore,
Luigi Gandolfi, Vic^o^ Apostolico.

Feb. 5.—I went with my Arabic master, Hannah Stambuli, to see the inhabited convent Kourka, which Bishop Hannah Marone offered me, that the English Christians might buy it, and form a college there. Kourka was built by the infamous girl Hendiga, whose history is related in Volney's Travels, vol. ii. It is very extensive, and is situated on the ridge of a hill, to the north west of Aintura, commanding to the west, a view of the sea, which is not far distant from the convent, with an extensive prospect. A hundred persons may live in it conveniently.

From thence I called on Bishop Hannah Marone, Vicar of the patriarch of Antioch to the Maronites. He is ready to send Maronite young men to England, to be educated there. He told me the matters he would write upon, and desired me to send him a plan of the letters, and how he should write them.

I had often wished to have an opportunity of arguing with a popish Missionary. I called, therefore, on Bishop Gandolfi, Apostolic Vicar of the Pope, with whom lives Pere Renard, a French priest; he has been, for thirty years, Missionarius Apostolicus, sent forth by the Pope himself, omnibus facultatibus Episcopi. He began to open the discourse.

Pere Renard. The endeavour of converting the Jews is a vain thing.

I. All the prophets, and St. Paul, contradict your assertion.

Pere Renard. They shall be converted to the Catholic church, but not to the Protestant.

I. Neither to the *Catholic,* nor to the *Protestant* church, but to Christ; to him they shall look and mourn.

Pere Renard. (In a very rough manner.) We must have Peter and his successors for the judge of our faith, if we believe in Christ.

I. The Scripture knows nothing of it.

Pere Renard. Tu es Petrus, et supra hanc petram ædificabo ecclesiam meam. (Matt. xvi. 18.)

I. And this he did when he opened his discourse, and three thousand of his hearers received the word of God gladly, and were baptized.

Pere Renard now tried, after the method of the Jesuits, to frighten me, saying, Mr. Wolff, I should be ashamed to come forward with that *spirito privato* of the Protestants; we must have a *spiritum communem;* we must not wish to be wiser than so many councils and so many Padres! Do you not know that St. Augustine has said, 'Evangelio non crederem, si ecclesia mihi non dixerit?'

I. I come not forward with my *spiritu privato;* I tell you only what the Scripture says; the Scripture never tells us that we must have councils and Padres for our guides, but says, First, "Search the Scriptures," John v. 39. And that the Scripture is sufficient for our salvation becomes clear by the words of St. Paul, 2 Tim. iii. 15, 16, "The Holy Scriptures are able to make thee wise unto salvation, through faith which is in Christ Jesus." "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." This appears again by St. Paul, Romans xv. 4; and by Psalm cxix. 105, "Thy word is a lamp unto my feet, and a light unto my path."

Pere Renard. There are many dubious points in Scripture: what can you do when you meet with a passage you cannot understand?

I. Pray to God for his Holy Spirit; and I am encouraged to do so, for he saith, Luke xi. 13, "How much

more shall your heavenly Father give the Holy Spirit to them that ask him!" And the Scripture is not difficult to be understood; the Holy Spirit itself tells me so; "The word is very nigh unto thee," and "things revealed belong unto us," Deut. xxx. 14, xxix. 29.

Pere Renard. Look in my face, if you are able.

I looked stedfastly in his face.

Pere Renard. Then you think that Luther, qui fuit impudicus, who married a nun, and Henry the Eighth, and you, Mr. Wolff, are alone able to explain Scripture, and that so many Padres and bullæ dogmaticæ Summorum Pontificum have erred?

I. Neither Luther, who was a holy man, (for marriage is no sin,) nor Henry the Eighth, nor the bullæ dogmaticæ Summorum Pontificum, are guides of my faith; the Scripture alone is my guide.

Pere Renard. Is it not an intolerable pride, to think that God will give you alone the Holy Spirit, on account of your fervent prayer?

I. Not on account of the fervency of my prayer, but for the sake of the name, and the blood of Christ; nor unto me alone, but also to many others, and all who ask it.

Pere Renard. That cursed spiritus privatus!

I. I have not told you my private opinion, but what the Scripture tells us; and you are an unbeliever if you do not receive it.

Pere Renard. I shall now tell you something which you will not be able to answer, for my argument will be invincible, and it is as follows: 'You Protestants say, that we Catholics may be saved; but we Catholics say, that the Protestants cannot be saved; should you, therefore, not rather cast yourself into the arms of a church, where you yourself confess that we may be saved, than remain in a church where the way to salvation is dubious?'

I. I know this argument, for it is of the time of Henry the Fourth, king of France; but I confess that I never

was able to satisfy myself of the force of it; for, First, the Protestants say, a Catholic may be saved, *distinguo;* a Catholic is saved if he believes in Jesus Christ, *concedo;* but that the Protestants should say that a Catholic is saved without faith in Christ Jesus, *nego.* Secondly, The assertion of the Catholic, that a Protestant is condemned if he remain a Protestant, *distinguo;* without faith in Christ he is condemned, *concedo;* with faith in Christ he is condemned, *nego;* and on this very account I cannot perceive in the least, the force of the argument. But I will ask you a question, When two persons do not agree upon a certain point, what is to be done?

Pere Renard. We must take that point for a basis upon which both agree.

I. You believe in Scripture, and I believe in Scripture; let us take the Scriptures before us, and decide the question.

Pere Renard. But there is one judge between us, which is the church: Tell me, why will you not become a Roman Catholic?

I. I cannot believe in the infallibility of the Pope.

Pere Renard (interrupting me). This is not a *dogma* of the church; I myself do not believe it.

I. Go to Rome, and you will be there considered as *temerarius et impius,* for the divines at Rome say thus, 'Non temere sed pie creditur infallibilitas papæ in cathedrâ loquentis.'

Pere Renard. The Propaganda has done this, not the Pope.

I. With the approbation and sanction of the Pope.

Pere Renard. What other doctrine induces you not to believe in the Roman Catholic church?

I. The doctrine of the worship of the Virgin Mary, of saints, and of images.

Pere Renard. We do not *worship* the Virgin Mary; but for more convenience we go to his mother, as the English nation go not immediately to their king, but to his ministers.

I. I must observe, this comparison between an earthly king and the King of kings, is most abominable and impious.

Pere Renard. Omnis comparatio claudicat; but prove it that we worship the Virgin.

I. 'Salve regina, mater misericordiæ, *vita, dulcedo,* et spes nostra, salve, ad te clamamus exules filii Hevæ, ad te suspiramus, gementes, flentes in hac lacrymarum valle, Eja ergo, *advocata nostra,* MEDIATRIX nostra, illos tuos misericordes oculos ad nos converte, et Jesum benedictum, fructum ventris tui, nobis post hoc exilium ostende, o clemens, o pia, o dulcis Virgo Maria, tuo filio nos reconcilia, tuo filio nos commenda, tuo filio nos representa.' This prayer is to be found in your officio diurno, which you are obliged to pray every day, and to omit which is considered as peccatum mortale; and the title *mediatrix* is in open contradiction with Scripture, which says, "But one mediator between God and man."

Bishop Giovanni Marone, Vicar-General to the patriarch, Giovanni Stambuli, my Arabic master, and Monsignor Luigi Gandolfi, Apostolic Vicar to his Holiness Pius the Seventh, and other persons, were present. Bishop Giovanni Marone observed openly, that Rome commands too many things to be believed. Giovanni Stambuli told me likewise, openly, that the truth was on my side; and they observed, that Padre Renardo never answered one text of Scripture.

I went from Padre Renardo to Monsignor Hannah (Giovanni) Marone; he professed clearly to me, that he is delighted with the endeavours of the British and Foreign Bible Society, to promote Scriptural knowledge in the world.

Feb. 6.—Went from thence to the convent of nuns, called Saidat Bshara, where I met with two Melchite priests, who are united with the Romish church; the name of the one is, Anton Dakur Alkalebi, and the name of the other is, Gibrajil Marrash Alkalebi; the first was

in possession of the Calcutta edition of the Arabic New Testament, which he received from the late Mr. Burckhardt. He told me he had heard that a new edition was published, which he wished to procure; I promised to send him one. He was so rejoiced, that he desired me to write in his book my direction, that he might write to me if I forgot it. The other joined with him in the desire of obtaining a New Testament in Arabic, or the Bible if he could.

From thence I went to the convent belonging to the Melchites, called Mar Michael, where I called on the patriarch, (Genadius, or Ignatius,) who is eighty-two years of age, and two years ago lost his sight. He came out of the church guided by another. When they told him that an English traveller was come to call on him, he asked me kindly into his room. I imagined that I saw before me the patriarch Isaac. I asked him, if he was contented; he replied, "Praise be to God; every one is contented, who has God for his Saviour." He is considered the greatest Arabic scholar in this country.

I went back to Ayun Warga, in company with Giovanni (Hannah) Stambuli. We passed the female Maronite convent Yussuf Alhusm, and after this, the convent Kreim. The Grand Prior, Pater Wartanes, was more warmly disposed towards me, and manifested a great desire to establish an Armenian college in England, another in India, and a third at Rome, after the plan of that of Venedig. And the grand Prior, Pater Wartanes, intends, to send the Armenian priest, Padre Isacco di Aharon, who resides in the Armenian church at Leghorn, to England, Pater Bartolomeon, with Frater Gabriele, to India, and Pater Daniele, to Leghorn. I encouraged them in this; but at the same time spoke to them as follows:

"My brethren, I know that there are divisions among the Armenians, not only between the Roman Catholic and the Schismatic Armenians, but likewise between Roman

Catholic Armenians, and Roman Catholic Armenians. The Armenian members of the Propaganda at Rome persecute the zealous, pious, and gentleman-like Armenians, called Mehitarists, at Venice; and this on account of a word:—they persecute those as heretics, as enemies of Christ, who promote the word of God, the word of Christ, with such a holy zeal. The Mehitarists have established a printing press at Venice, and have already printed, not only many thousand books of several kinds about spiritual concerns, but likewise the word of God itself. Oh, my dear brethren, I could weep when I perceive such things amongst Christians! My dear brethren, let Christianity not become a reproach to the Mussulman, Jew, and heathen. I know that you are members of the Romish Propaganda; I beg you therefore, to reconcile yourselves with the Mehitarists of S. Lazarus at Venice.

Priest Daniele. By God's grace, we shall be reconciled with them; and we shall go hand in hand to promote the light of Christianity throughout the world.

Priest Wartanes. I have a great desire to awaken my nation, I hope you will advise us.—I told them that I should write letters for them to England.

Pater Ibrahim (Abraham), a Maronite priest, seventy-seven years of age, visits me every evening; he tells me that the love he feels towards me is quite a miracle, he never loved any body so much—he wept and said, that love must be of God—and I love him indeed likewise, as a child loves his father. He is sitting down near me, and sings hymns to Christ in the Syrian tongue.

Feb. 7.—I wrote at Ayun Warga, a letter to Bishop Giovanni Marone, and wrote to him my whole plan, with respect to the establishment of a college in Mount Lebanon, and the promoting of the word of God.

Feb. 8.—Read Isaiah to chapter lii. Several Maronite Shechs and priests again argued with me several hours; one of them brought forward very silly questions indeed.

Feb. 9.—The arguing with the Maronites was continued.

Luigi Assemanni, pupil of the college at Ayun Warga, agreed with me, and prayed with me in secret.

Feb. 10.—Read the Arabic gospel with priest Hannah Stambuli.

Feb. 11.—I paid twenty-eight piastres to the convent for board, from the 4th of Feb. till the 11th Feb., and thirty piastres to my Arabic master. I dined to-day with the priest Giovanni Stambuli, in the house of Shech Anton Haisan, near Ayun Warga, the Maronite college upon mount Lebanon. I shewed them that the Pope is Antichrist, 2 Thess. ii. 3, 4. On coming back to the college of Ayun Warga, I read the Prophet Isaiah in Hebrew and English, and was edified by meeting with the words, "Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people," Isaiah lvii. 14; for I remembered having heard Mr. Simeon preach on these words, applying them to the conversion of the Jews, which will be facilitated, when Gentiles shall prepare the way by their life and conversation. I remembered at the same time those days, when I used to go to Trinity church, and the hymn to Christ had just begun. Now I am surrounded by men who would persuade me to go back to the Pope. The superior of the convent at Ayun Warga, told me to-day, that the Maronites would make me patriarch, if I believed in the Pope!

Feb. 12.—I called again on Pater Wartanes, grand prior of the Armenian convent, Kraim, and spoke with him again on the importance of their being reconciled to their brethren in Venice, and the other Christians in Armenia. I gave them letters for Henry Drummond, Esq., for John Bayford, Esq., and Mr. Ward in India.

They gave me to read the prayer of S. Nierses Ghelajensis, patriarch of the Armenians in the second century; he prays:

"In faith, I confess, and adore thee, O Father, Son,

and Holy Spirit—Creator of angels and of men, have mercy on thy creatures.

" In faith, I confess, and adore thee, O indivisible Light, most holy Trinity, and one God; Creator of light, and Destroyer of darkness: expel from my soul, the darkness of sin and ignorance; and enlighten my soul at this moment, that I may be able to pray unto thee, after thy good pleasure, and obtain from thee my requests. Have mercy upon a great sinner like me.

" Heavenly Father, true God, thou, who has sent thy beloved Son to seek the lost sheep, I have sinned against heaven and before thee—accept me, as thou didst accept the prodigal son—and clothe me in the primitive dress, of which I have been deprived: and have mercy upon thy creatures, and upon me, a miserable sinner!

" Son of God, true God, who didst descend from the bosom of the Father, and tookest a body upon thyself in the holy Virgin for our salvation, who hast been crucified, and buried, and raised up from the dead, and hast ascended up into heaven, I have sinned against heaven, and before thee—remember me, as thou didst the thief on the cross, when thou shalt come into thy kingdom! Have mercy upon thy creatures, and upon me, a great sinner.

" Spirit of God, who didst descend in the river Jordan, and hast enlightened me with the baptism of thy holy fountain, I have sinned against heaven, and before thee; purify me again with thy fire divine, as thou didst purify the Apostles with the tongues of fire. And have mercy upon thy creatures, and upon me, a miserable sinner.

" Christ, thou living fire, kindle in my heart the fire of thy love, which thou hast scattered upon earth, that it may consume the uncleanness of my heart, and purify my conscience; and kindle in my intellect the light of thy knowledge. And have mercy upon thy creatures, and upon me, a miserable sinner."

They lent me to read a most excellent speech of S. Nierses Lampronense.

That convent is likewise in possession of Dissertazione Polemico-Critica sopra due dubbj di coscienza concernenti gli Armeni Catholici sudditi del Impero Ottomano presentata alla sacra congregazione di Propaganda dal Marchese Giovanni de Serpos, in Venezia, nella Stamperia di Carlo Palese con publica approvazione 1783. Further, Optics, published by Padre Ignazio di Papas, 1814. Venezia.

The above-mentioned S. Nierses Lampronense was the son of Ossinio Armeno, Padron of the castle of Lampron, Prince of Sebasto, (which title was given to him by the emperor Emmanuel Comnenus, born Anno 1153;) he was created Archbishop of Tarsus and Lampron, by the patriarch Gregory the Fourth. He also published several works in the Armenian tongue.

Feb. 13.—I left the Maronite college Ayun Warga, went to Bishop Giovanni in Aintura. He told me that the patriarch has written to him, that the chapter of Bishops are to consult about the establishment of colleges. He has given me a letter, by which he engages himself to promote the cause of the Jews' Society.

Feb. 14.—Arrived in the Maronite convent, called Dir Saidet Alwaize, near Suk Misbah. The Pater-General received me very kindly, and I intend to take up my abode here for some days.

Monsignor Ignatius, Bishop of Zahle, called on me at Aintura, and told me, that he should be thankful for an Arabic Bible. Several Maronites of respectability have promised to purchase Bibles, and expressed a desire that a college might be established here by the English nation. I met in the convent Alwaize, a Maronite, whom I well knew when at Rome; his name is Arsenius Kardaghi.

Feb. 15.—Shech Zaitar, of the noble family of Ghazen; Shech Nufal, of the same family, both residing at Alkaliat,

and Shech Wafa, son of Shech Shiban, residing at Ajaltun, supped with me. They told me they would consult together about the English nation being permitted to establish a college upon mount Lebanon.

Feb. 16.—Received letters from Messrs. Abbott and Burt, from Beyrout, and finished in the convent at San Lawiza, the whole prophet Isaiah in Hebrew and English.

Feb. 17.—Visited to-day the convent called Mar Elias Alras, where the Maronite nuns are; the Mudabbirs (guardians) of the convent, Kas Matia, Mudabbir, and Kas Bernardus, Mudabbir, had the kindness to show me the convent. After this I called on priest Anton Dakur, in the convent of Greek nuns, at Dir Albshara, where I again met Monsignor Ignatius, Bishop of Zahle, near Balbeck, with the priests Petrus Tinawi Halebi; with Michael Antonio Halebi, and Paulus Kasia Halebi, all monks of the convent called Mar Michael Alsuk, who came on purpose to meet me, and to request Bibles and New Testaments in Arabic. Bishop Ignatius wishes to correspond with me. They introduced me to the Prioress of the nuns, Euphemia, Prioress of the Greek Catholic nuns in Dir Albshara, upon mount Kasrwan.

These nuns follow the rule of St. Basilius the Great: they made me a present of the picture of that saint. I promised them Bibles and New Testaments, which gave them great joy. All the nuns crowded round their Prioress to look at me. They promised to pray for the success of my mission. Brother Ambrosius, of the convent of Mar Lawiza, accompanied me to those convents, and to the house of Yussuf Karbash, at Suk Almasback.

Monsignor Ignatius Ujuri, Bishop of Zahle, near Balbeck, and the Right Reverend Ignatius Serkis, (Sergius,) General of the order of St. Maron, in mount Lebanon, residing in the Maronite convent Saidat Luwiza, assured me that several Jewish families reside at Dir Alkamir, the capital town upon mount Lebanon, and the residence of the prince (Emir Bashir) of mount Lebanon. Although

I had already been at Dir Alkamir, I thought it worth while to return there.

Feb. 18.—I hired two mules, and left the kind monks at Said Luwiza, and set off with my servant for Dir Alkamir. I slept the first night in the Catholic Greek convent, called Dir Mar Antun. They told me that I should be condemned, on account of my disbelief in the Pope.

Feb. 19.—I arrived in the evening at Dir Alkamir, and lodged again in the Maronite convent. Shech Yussuf Basilius, a Maronite, and commander of the soldiers, entered the room. Priest Abdallah asked me whether I believed in the Pope? I replied, "Not at all, but only in Christ." I was surprised to hear Shech Yussuf Basilius make the observation, that my faith agreed with the Gospel, and that the Gospel does not command faith in a Pope. I then preached the Gospel to the Superior Serkis, (Germanus,) and to all present. I told them, that Christ never thought of giving to Peter the dignity of high priest. Peter himself never claimed that office, when the high priest at Jerusalem examined the apostles about the doctrine they preached, and put them in prison. Every one of them replied: "We are not able to answer you," and Shech Yussuf Basilius exclaimed: "You are perfectly right in all you have said." I asked Shech Yussuf Basilius, whether he is acquainted with the Jews residing in this place? He said that he was *intimately* acquainted with the rich Jew, Bahur Ahron Arabi. I requested him to introduce me to him, which he promised me to do the next day.

Feb. 20.—Shech Yussuf Basilius introduced me to the Jew Bahur Ahron Arabi. I brought with me the Hebrew Bible. I met another respectable Jew, called Saul Kohen Arzi. I asked them how many Jews were resident at Dir Alkamir; they replied, seven families. I asked them farther, for how long any Jews had resided in this place: they said, more than 300 years. They were

rejoiced to hear me talk in the Hebrew tongue. Saul Kohen Arzi showed me a Hebrew New Testament, published by the London Society, for promoting Christianity amongst the Jews. I was surprised to find this book among them, and I asked how they got it. They said an English gentleman at Saide some time ago, distributed these books, and a Jew at Said sent one of them to Dir Alkamir. Saul and Barhur observed, they had read the book several times, and were persuaded that Jesus was the Messiah; they desired me to show them some passages of the Old Testament, which foretold that the Messiah was to be the Son of God. I showed Psalm ii. and Isaiah ix. Saul referred to Matthew xxiii. 24—32, and said, the reproof that Christ gave to the Sadducees was most excellent. Saul observed, however, that he believed in the restoration of all things; and that the condemned in hell shall come forth, and acknowledge Jehovah as their God. I abstained from discoursing upon this subject. He desired an explanation of Matthew x. 32—36; I gave it to him, according to my abilities. Barhour asked, whether Jesus Christ would come again, and whether they should be beloved of God. I said, *He himself* has promised it, and that Jews and Gentiles shall be united together as one people; "Then thou shalt *see* and *flow* together, and thy heart shall fear, and be enlarged, because the abundance of the sea shall be converted unto *thee*, the forces of the Gentiles shall come unto *thee*, and Gentiles shall come to thy light, and kings to the brightness of thy rising." Barhour observed, very justly, that the Christians only could be included amongst those Gentiles who should be beloved of God.

Feb. 21.—I left Dir Alkamir, and slept the first night in the private house of a Maronite.

Feb. 22.—I arrived at the poor convent, Mar Antonius Maroni, five English miles distant from Beyrout.

Feb. 23.—I arrived at Beyrout, and was kindly received

by the English Consul, and was much surprised not to find my friend Mr. Burt there; upon enquiring where he was, I was amused to find, that hearing I was in great want of a pair of trowsers, he had posted off with his gun and dogs over the mountains to the convent of Said Luwisa, having previously strapped a pair upon his back to supply my need; and that not finding me *there*, he had gone up as far as Aintura, where he heard I had spent some days.—Finding I was gone, he returned in a most dreadful storm of rain to Beyrout, and I had the pleasure of not only seeing him, but of praying, reading, and conversing with him on serious topics.

Feb. 25.—I spoke with Mr. Aubin, and Mr. Boligani, a French merchant, residing in Beyrout, respecting the Jews' Society. I bought six Arabic New Testaments, and six Arabic Psalters; the former at six piastres of Syria each, and the latter at two piastres each Psalter. I disposed of them in the convents afterwards.

Feb. 26.—Prepared for setting out to Jerusalem.

Feb. 27.—Left Beyrout; slept at Nabi Jonas.

Feb. 28.—Arrived at Saida, (Zidon,) and slept in a village situated between Saida and Sur.

March 1.—Arrived in Burgmin Alsharfi.

March 2.—Arrived at St. Jean d'Acre; met with my friend Mr. M'Michael. The Jews in this place are in great distress. Met again with Mr. Amzalack. He gave me some interesting accounts of the Jews at Safet. Rabbi Simon Bar Johahi, was born at Bukkhair, near Safet, and is buried at Meron, near Safet.

Mr. James M'Michael, an English gentleman, connected with Mr. Abbott, wrote me the following letter, which he has authorized me to send to my friends in England.

St. Jean d'Acre, March 3, 1822,
Dear Sir, *British Consulate.*

Esteeming the members who compose the Society for

the distribution of the Holy Scriptures, and reverencing the motives by which they are actuated, I shall think myself truly happy if I can, in any way, assist their views in this part of the country, where, indeed, the light of the Gospel is but too much needed.

Begging you to make use of me to forward so desirable an object, and assuring you of my sincerest friendship and consideration, I have the honour to be,

Your's, &c.

JAS. M'MICHAEL.

March 3.—Mr. Amzalack has introduced me to several Jews from Safet, who received me very kindly, and were surprised to learn from me, that rabbi Israel Nahman, rabbi of Safet, died at Gibraltar. They asked me whether it was true that he turned Christian. I replied, that it was no such thing, for he died a Jew, in the house of Nahum, a Jew, at Gibraltar. They then manifested their surprise at his having sent tracts of the London Society to Safet, with his name written upon them—a circumstance which surprised me also. The names of the chief Jews of Safet, to whom I was introduced by Mr. Amzalack, are rabbi Gerson Margulius, and rabbi Mose Menariuski. Rabbi Gerson observed, that rabbi Israel Nahman must have left behind him *an ocean of money*.

March 4.—The Jew Amzalack, who is a free-mason, introduced me to the learned Jew, rabbi Zabatai, to converse with him on the subject of religion. The conversation lasted more than four hours, without my being able to gain ground with him; for after having proved that Messiah must have been already arrived, he would not permit me to refer to the New Testament, for he said, every Jew is excommunicated who reads it. But I was, notwithstanding his prejudices, obliged to admire the candour with which that learned man argued, and even Mr. M'Michael admired the meekness of rabbi Zabatai.

Mr. Amzalack has given me letters of introduction for a

rabbi at Jerusalem. He informed me that the Jews at Safet and Jerusalem are still divided into *Ferushim*, (Pharisees,) and *Sadukim*, (Sadducees,) which latter name they give to the Caraite Jews at Jerusalem, and *Hasidim*, those who live in strict communion with God. *Ferushim* (Pharisees) are those who understand the Talmud completely. Is not a like distinction made among Roman Catholics at Rome? *Teologi* (Ferushim) who understand Thomas ab Aquinas, i quali sanno argomentare con molta forza. *Ascetici* (Santi) who correspond with the Hasidim; i quali non sono dotti, ma osservano bene la regola monastica, i quali digiunano molto.

March 5.—Prepared myself for my journey to Jerusalem.

March 6.—I argued, for the second time, with rabbi Zabatai, and gained more ground than the first time, but was obliged to leave Acre; and sailed with the ship for Jaffa.

March 7.—I arrived in Jaffa, and was very hospitably received by Mr. Damiani, the British Consul; but was much distressed that my Bibles from Cairo, and the firman from Constantinople, had not arrived.

CHAPTER X.

Jerusalem.—The Armenian Convent.—Procopius.—Bethany, Gethsemane, Bethphage.—Tiutiungi.—Saadiah.—Caraite Jews.—Rabbi Secot and others.—Beni Khaibr, or Rechabites.—Caraite Hymn.

Jerusalem, March 12, 1822, *in the Magnificent Armenian Convent.*

You will most probably have received the Journal from the 9th of December, 1821, to March 6, 1822, which I sent you from Beyrout, by way of Alexandria, through Mr. Berggren, chaplain to the Swedish Ambassador at Constantinople, and again lately by Major Mackworth, whom I met at Jaffa. I mentioned in my last Journal, that I remained five weeks in the convents of the Maronites in the mountains of Lebanon, for the purpose of acquiring the Arabic tongue; that I made acquaintance with the Maronite Bishop, Hannah Marone, at Aintura, who is also Vicar General to the Patriarch of the Maronites, and that I had the satisfaction to acquire the confidence and friendship of that Bishop, so that he wrote to the Patriarch, to request that the uninhabited convent *Kurka* may be left to the disposition of Henry Drummond, Esq. and John Bayford, Esq. for the establishment of a college. Bishop Hannah Marone is disposed to promote the cause of the British and Foreign Bible Society, and that of the London Society for promoting Christianity among the Jews.

The Lord has blessed with the same success my conversation with the Bishop of Zaph, Ignatius Ujuri. The prior of the Armenian convent Karaim, has sent a letter to Henry Drummond, Esq. and to John Bayford, Esq. and another to the East Indies, to the Rev. — Thomason. You will find in my Journal, which Major

Digby Mackworth will, when God pleaseth, deliver to you, seven loose papers, containing the letters of several bishops. You will be pleased likewise to learn by the same Journal, that I went to Dir Alkamir, where seven Jewish families reside. I talked with the Jews Bahur and Saul, who are in possession of a Hebrew New Testament, published by the London Society. I conversed with both upon Jesus my Lord, and I trust and hope, judging according to the *observation* and *profession* those two Jews made, that they were convinced of the truth of the arguments I brought forth; and I hope the same of Simon Zedaka, a Jewish merchant, residing at Saida. The two Jews at Beyrout, who have been secretly baptized by Mr. Tschudy, continue to pass outwardly as Jews, and one of them is fallen back into Judaism, and has denied Christ in the presence of the convert Abraham. I said to Israel, that he should come to Jerusalem, and assist me in my work, an undertaking in which he fears to embark. I shall therefore remain faithful to the rule I have laid down, never to baptize any one who does not publicly profess the name of Christ.

March 9.—At five o'clock in the evening, I arrived in the neighbourhood of Jerusalem. I took out my hymn book and read:

"For Sion's sake I will not rest.
I will not hold my peace,
Until Jerusalem be blest,
And Judah dwell at ease.
Until her righteousness return,
As day-break after night;
The lamp of her salvation burn,
With everlasting light."

When I arrived before the convent of Terra Santa, Mr. Gethin, an English traveller, whose acquaintance I had formed when at Cairo, came suddenly with marks of sincere joy, and shook hands with me. Mr. Carne, my fellow traveller to mount Sinai, was in the holy sepulchre, listening to the prayers of the monks. I saw him the

next morning, and our meeting was not less joyful than that with Mr. Gethin.

I slept the first and second night in the convent of Terra Santa, and the next morning visited the holy sepulchre in company with my friends. It is supposed, that that was the spot where the Lord from heaven did sleep. "Come, see the place where the Lord lay; he is not here, for he is risen, as he said." Prayers are still here offered up, but, alas! not in peace and in union, as Christians ought to pray. The monks of Terra Santa boast that they have got a firman from the grand Sultan, which places them first on the days of solemnity, to perform their functions near the sepulchre: the Greek Christians are in possession of a like firman from the Porte, to pray before the tomb after the function of the Frank monks is over. Thus Christians are not ashamed to petition a Mahomedan court for permission to pray. The blood of Christians has been shed by Christians themselves at the tomb of their Saviour, in the presence of Mussulmans; and Mussulmans are obliged to make peace between Christians and Christians—and Mussulmans are obliged to uphold peace among Christians by the sword.

The description I have given you here, is not taken from my own fancy, but given to me by the monks of the several denominations themselves. The Lord has caused to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride. I took a view the same day, in company with the abovementioned English friends, of the valley of Hinnom, Josaphat, and mount Sion.

March 10.—I called, in company with Mr. Gethin and Mr. Carne, on the patriarch of the Armenian nation, who resides in his magnificent convent. We were exceedingly well received, and after I delivered the letter of introduction with which Mr. Bogos, the first interpreter to the Pacha of Egypt, had favoured me before my departure

from that country, I began to preach to them the necessity of peace among Christians, and made them acquainted with the intentions, labours, and progress of the Bible Society. 'I told them that I came to that city not only with the intention of preaching the Gospel of Christ to the Jews, but likewise to persuade the Christians of the several denominations, to enter into a correspondence with the Christians of England on the subject of vital Christianity, and I requested the patriarch himself to set the first example, by writing a letter to you and Mr. Bayford, which he graciously condescended to promise me to do. The patriarch and the other Armenian bishops and doctors then offered me a room in their convent, which I accepted without the least hesitation.

March 11.—Mr. Leutzen, a German, came back from Bethlehem to Jerusalem, and delivered me the long and anxiously desired firman from the great Sultan at Constantinople, which the Lord Strangford procured me at the recommendation of Messrs. Salt and Lee in Egypt. The governors of every place are now obliged to give me a janisary, and I am permitted to travel throughout the Turkish empire, and must be treated as a personage (according to the expression of the firman) of high distinction.

March 12.—I called on the amiable and zealous Christian, the Rev. — Procopius, undoubtedly the most *active*, most *sincere*, and most *disinterested* promoter of the cause of the British and Foreign Bible Society in this part of the world. After I had acquainted him with the object of my mission, and had given him a sketch of the history of my life, he observed, 'You have reason to give God double thanks, for you have experienced a two-fold grace. The first grace he bestowed on you was, that he brought you out of darkness to his marvellous light, to the knowledge of his only begotten Son; and the second grace is, that he enables you to renounce all worldly expectations, and to travel from city to city, from land to land,

from river to river, and from sea to sea, for the promotion of the knowledge of that Saviour.' If I had not seen Procopius and archbishop Minasia, I should have thought I had reason to exclaim with Jeremy the prophet, 'Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth;' but we perceive that the Lord of Hosts has still a remnant at *Jerusalem*. Procopius promised to assist me with Bibles and New Testaments.

We afterwards visited the tomb of Lazarus at Bethany, nigh unto Jerusalem, about fifteen furlongs off. I read the whole history, That the sisters of Lazarus sent unto Jesus, and told him, He whom he loved was sick; and when he heard that, he said, This sickness is not unto death, but for the glory of God. And Lazarus slept, and he went to awake him out of sleep.—Lord, my poor soul sleepeth; come to awake me out of sleep!—Jesus wept: and he cried with a loud voice, Lazarus, come forth! And he that was dead came forth. Lord, cry with a loud voice, Wolff, come forth!

From thence Messrs. Carne, Gethin, and I, went to Gethsemane, where my Saviour prayed, where he began to be sorrowful and very heavy; where his soul was exceeding sorrowful even unto death; where he fell on his face, and prayed, saying, "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." And there it was, that his disciples were not able to watch with him one hour; they were not able to watch and pray, that they might not enter into temptation. O Lord, how often is this the case with me! how often hast thou come unto me, and thou hast found me asleep, and my eyes heavy!

On our return we visited Bethphage, nigh unto the mount of Olives, whence the Lord sent two disciples to bring unto him the ass tied, and a colt with her, that it

might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass: and I followed my Saviour to Jerusalem, through that gate which he passed, when the great multitude spread their garments in the way, and cried, Hosanna to the Son of David.

March 11.—I took my lodging in the Armenian convent, where a very fine divan was prepared for my abode. I met there with an Armenian monk, Padre Paolo Tiutiungi, who is a gentlemanly man, and of considerable talents; he lived for some time in the house of the Armenian deputy, Signor Paolo Sebastiano. I think I saw him at Rome; he became, alas! acquainted, when at Paris, with the writings of Jean Jacques Rousseau, and Voltaire, which made him a complete sceptic. He soon opened his mind to me, and we had a conversation; First, About the necessity of a revelation: secondly, The truth and evidence of the revelation of God in the Bible. He seemed convinced of the truth of what I said, and promised not only to read the Bible diligently, but desired, likewise, to be received as a member of the British and Foreign Bible Society; he then talked on the subject of that Society with the Armenian Archbishop, who is vicar-general to the patriarch Gabriel, at Jerusalem. They both wrote a letter to the British and Foreign Bible Society, according to my desire.

March 12.—I sent the dragoman of the Armenian convent to a Caraite Jew with my compliments, and requested him to drink coffee with me. The Caraite, Saadiah, called immediately. Although he is able to converse in Hebrew, he does not read it. I told him I heard at Acri that the Caraites were the followers of Sadok, (Sadducees;) he replied, 'God forbid; how can we be Sadducees, whilst we believe in Moses and the prophets?' I asked him whether they believe in the resurrection of the dead? He said, 'Most surely.'

I. How many families of Caraites are here?

Saadiah. Only three families: and we are so much oppressed, that many of our brethren have gone either to Egypt, or to Kalaa in the Crimea, where our brethren live in peace.

I. Are you still in correspondence with your brethren in the Crimea, and Egypt?

Saadiah. Continually, and we of Jerusalem have all been at Kalaa, and have taken our wives from thence.

I. How long is it since you were in the Crimea?

Saadiah. Five years ago I left Kalaa. I lived there more than twenty years; I knew the Emperor Alexander well. May he live in prosperity many years! he is our great protector; and Catherine did not like the Rabbinist Jews, but she was a friend of the Caraites, for we sent her a letter of great wisdom.

I. Did you see any English gentlemen at Kalaa?

Saadiah. There came three, one of them was a great and wise man, and understood Hebrew well: they brought books with them which we did not accept, but some have read them.

I. Will you introduce me to your Rabbi, and shew me your synagogue?

Saadiah. With great pleasure.

I. How many Caraites may there be in the whole world?

Saadiah. I cannot say, but there are some thousands in the Crimea and Polonia; there are some few at Damascus, and a thousand Caraites in Egypt—there are Caraites in India, and in the land of Cush, (Abyssinia,) but with the latter we have never been in correspondence—if you should go to Abyssinia, we will give you letters for them, to enquire about their state.

I. Who was the founder of the Caraites?

Saadiah. The founder of the Caraites was *Anan*, in the captivity of Babylon.

March 14.—I called again on Procopius; he gave me a quantity of Greek, Hebrew, Syriac, and Arabic New Tes-

taments, and will recommend me to a good Greek master. I was again very much edified by his conversation: he spoke with high regard of Levi Parsons, and told me that that gentleman went every day among the Jews until he left Jerusalem. I was at length introduced to the synagogue of the Caraite Jews by Saadiah and their rabbi Beracha. I opened the prophet Isaiah, and explained to them the xiiith chapter, and said to them, that the chapter has no meaning, if it be not applied to Jesus Christ our Lord. Another young Caraite was present who knew the Rev. Lewis Way, when at Kalaa: Saadiah's wife, called Esther, likewise knew him. They have in their synagogue five manuscripts of the Torah, and beside this, a most beautiful manuscript of the whole of the Old Testament, written with gilt initial letters—the manuscript is five hundred years old.

Rabbi Baracha told me that I might come to him every Sabbath, and read Hebrew with him. I have sold to-day, ten Arabic Psalters to Signor Karabert, dragoman of the Armenian convent, for ten piastres—made a present of three Arabic Psalters to three poor Christians—a present of a Greek New Testament to Pater Paolo.

The Bible Society of Malta sent, two years ago, fifty Arabic Psalters to Mr. Antonio Damiani, British Consul at Jaffa, who had not sold one single copy of them; when Mr. Mackworth and I observed it, we requested him to deliver those Psalters to my charge; as soon as he consigned them to me, persons asked to buy, and we sold three copies, and I have now sold thirteen. I am interrupted by a priest of the Jacobites from Syria, who are likewise called, "Children of Israel:" he has written his name with his own hand—Raba Tuma. They have a convent here, in which five or six of them live together: a bishop is their head. I was rejoiced with the simplicity of that Syrian Christian; he read the Syriac New Testament with great fluency, and regretted that he had no money to purchase that precious book, I therefore gave

him one *gratis*. He was quite overjoyed, and wrote my name in it, in the Syriac tongue,—"I have received this book from Joseph Wolff, may God make him very great!"

I must here observe, that I asked the Caraite Jews whether they acknowledge the Beni Khaibr (Jews whom Niebuhr mentions in his travels) as their brethren. They replied, "God forbid, for those Jews never came to Jerusalem; they remained in the desert when Joshua brought the rest of the people of God into the land of promise; and thus they dwell in the desert near Mecca, without any knowledge of the law or the prophets, wandering about as robbers and enemies of mankind. They call themselves Beni Moshe, the children of Moses." Several Jews called to-day on me; I was not at home, for I had called on the Archbishop of the Jacobites. I made him a present of a Syriac New Testament, and he was much pleased.

I visited this evening, the patriarch of the Armenian convent, in which I now am. He asked me whether I found myself comfortable in his convent, and promised me to write to you. We conversed on the excellency of the Scriptures. Archbishop Jacob made this excellent observation, that we must take Scripture in its simplicity, and not lay upon the text so many explanations; for by doing so we shall not find a Pope in Scripture. He added to this observation, "I shall put down my sentiments on paper, and you may send them to England." I read Jeremy this evening, and was struck with ch. xii. 5, for I remembered that Mr. Simeon cited that passage in a letter addressed to me, when at Stansted.

Mr. Makarditch, residing at Cairo, a rich merchant of the Armenian nation, with whom I travelled through the deserts from Cairo to Jaffa, lives at present at the Armenian convent with me. I talked with him on the subject of the Bible Society, and he desired to become a member of the British and Foreign Bible Society. As I am not

an agent of that Society, I request every one to state his wish on paper, which he did.

March 15.—I wrote a letter to Mr. Leutzen, from Stutgard, a rich traveller, respecting the object of the London Society for promoting Christianity amongst the Jews, and he wrote to me in answer, that he should be most happy to subscribe, and will give £1. sterling to Peter Lee, Esq. according to my desire.

March 16.—The Caraite Jew Saadias, calls very often upon me. I made him, and the other two Caraite Jews, presents of Hebrew New Testaments and three Arabic Psalters, with they accepted with thanks. They promised me to read both books, and they did so in my presence, more than an hour. I was struck by their telling me that the Caraites do not believe in the existence of the devil, and believe the book of Job not to be an inspired book.

March 17.—I delivered the letter of introduction, with which Assaid Ahyr Effendi, a Mussulman at Jaffa, had furnished me, to Mahomed Said Har Allah, at Jerusalem. The latter is celebrated from Jerusalem to Mecca, for his knowledge of the Arabic language. I have taken him for my master in Arabic and Turkish, and he instructs me every day, two hours. I have induced him to write a letter to Henry Drummond, and John Bayford, Esqrs., and to the learned Oriental scholars in Germany and England. I shewed him the Arabic Psalter, and offered him one as a present; of which he was very glad. It would be better to leave out in the beginning of the Psalters, the inscription, "In the name of the Father, the Son, and Holy Spirit," for Jews and Mussulmans would then more readily receive them.

Archbishop Jacob, the Armenian, called on me, and I talked with him on the importance of promoting the word of God, by which we shall become, by God's grace, teachers of righteousness; for teachers of righteousness shall shine as the stars, for ever and ever.

Mr. Stephen Catchtoo, the Armenian, from Calcutta, has dissuaded the patriarch from writing to you about the establishment of a college at Jerusalem in their convent. Mr. Stephen Catchtoo observed, that the lives and conduct of the missionaries at Calcutta, is so different from the conduct of the other English gentlemen, that he was persuaded, no missionary was ever a native Englishman; for the missionaries in India live a holy life, whilst the other English gentlemen live a very gay life. I mentioned to him the names of several English gentlemen who are not missionaries, but notwithstanding are pious men. As Stephen is an old man, I must have patience, and try to convince him of his error by degrees. Bishop Jacob and Pater Paolo, are endeavouring to persuade the patriarch and the bishops, to leave a considerable part of the convent to the disposition of English Christians.

Archbishop Jacob said to me to-day, that it is highly necessary the English Bible Society should print Turkish Bibles and Testaments with Armenian characters; and, Bibles and Testaments in the vulgar Armenian tongue; he recommended this to me repeatedly.

March 18.—I invited Mr. Carne, Mr. Gethin, and Mr. Lutzen, to dine with me: during our dinner, Rabbi Mose Secot, one of the divines (Hakam) of the Talmudist Jews, a Pharisee, entered the room. I was struck with his modesty.

I. (In Hebrew.) Have you read the law of Moses and the Prophets?

Rabbi Mose Secot. Yes, the name of the Lord be blessed for it!

I. And the Talmud?

Rabbi Mose Secot. I am reading it day and night.

I. Will you give me lessons in Hebrew and Spanish?

Rabbi Mose Secot. With all my heart; I shall come to you every day. I am surprised to hear you talk in Hebrew so well. Where have you learned it?

I. Jews and Gentiles have been my masters in that language.

Rabbi Moses Secot. Your name.

I. Joseph Wolff.

Rabbi Mose Secot. I have heard of you; you have conversed with Jews in Egypt.

I. Yes, and I was well received by them: the letters I have from them for several rabbies of this place may convince you of it.

Rabbi Mose Secot. And you shall be well received by Jews of the holy city: we shall shew you our colleges and our synagogues.

I. How many synagogues are there here?

Rabbi Mose Secot. Five synagogues and 700 families of Jews.

I. Of what persuasion.

Rabbi Mose Secot. 1. Rabbinist Jews, among whom are many Pharisees, especially among the *Ashkenasi* —Polish Jews: 2. Caraites, which are disciples of Sadok —Sadducees.

I. The Caraites protest against being called Sadducees, they believe the resurrection of the dead.

Rabbi Mose Secot. They are disciples of Sadok.

I. I have heard of Jews (in Niebuhr's travels) who are wandering about like Arabs, near Mecca; do you know of them.

Rabbi Mose Secot. They are called Beni Khaibr.

I was rejoiced to perceive that they are known by the Jews at Jerusalem, under the very name which Niebuhr gave to them; and I asked Rabbi Mose Secot, whether those Beni Khaibr ever came to Jerusalem?

Rabbi Mose Secot. In the time of Jeremiah the prophet they came hither.

I. How do you know this?

Rabbi Mose Secot. Let us read the prophet Jeremiah. He then read Jeremiah xxxv. 1—11.

You see by this, that Rabbi Mose Secot believes that the Beni Khaibr are descendants of the Rechabites: to this present moment they drink no wine, and have neither vineyard, nor field, nor seed, but dwell, like Arabs, in tents, and are wandering Nomades: they believe and observe the law of Moses by tradition, for they are not in possession of the written law; and Mose Secot observed, that their name, Khaibr, is to be found in Judges iv. 11. "Now Khaibr (the same as Heber) the Kenite, which was of the children of Hobab, the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent in the plain of Zaanaim, which is by Kedesh." And it was among the Beni Khaibr that Sisera met his death, Judges iv. 19; and of whom Deborah sung, "Blessed above women shall Jael, the wife of Heber (Khaibr) the Kenite be; blessed shall she be above women in the tent;" and those Beni Khaibr are descendants of Jethro, the father-in-law to Moses, and Mose Secot proved it by Numbers x. 29: "And Moses said unto Hobab, the son of Raguel, the Midianite, Moses' father-in-law, We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good, For the Lord hath spoken good concerning Israel: and he said unto him, I will not go, &c. &c." Moses Secot has promised me to bring the Talmud with him to-morrow, and to make this more plain.

We talked after this about the present state of Jerusalem. Mose Secot observed, "Jerusalem is a holy city, it was once the residence of the Holy One, blessed be He: but Jeremiah has given a true picture of its present state." I interrupted him, and said, "How doth the city sit solitary, that was full of people!" Mose Secot wept and said: "How is she become as a widow."

I. "She that was great among the nations, and princess among the provinces, how is she become tributary?"

Mose Secot (weeping). "Judah is gone into captivity because of affliction; the ways of Zion do mourn; O

Lord, though our iniquities testify against us, do thou it for thy name's sake: for our backslidings are many, we have sinned against thee." As two English friends, Mr. Gethin and Mr. Carne, and a German gentleman, Mr. Lutzen, were present, conversing with each other upon other subjects, I turned to them, and said: "Friends, witness the tears of this Jew, on account of the destruction of Jerusalem." Rabbi Mose Secot is to come to-morrow, and read with me in Hebrew and Spanish. I shall desire him to point out to me those texts of Scripture by which they prove the advent of Messiah: I shall then have a better ground for future arguments.

I prayed this evening with the Armenian priest, Pater Paolo; he desired me to write down the prayer for him, that he might pray every day; but I said it was impossible, for it was the prayer of the heart—a prayer which I recommended to him: I told him he ought to kneel down every day, when in his closet, and carry to God all his wants and griefs, and he must do this in the name of Jesus Christ. He said he hoped that he should follow my advice; he is as teachable as a child, so that I am often ashamed of myself, when I observe his humility. O, that I could so kneel down to prayer with one of my brethren according to the flesh, and pray with him to that Saviour, who wept for that very city where I now am, who wept for Jerusalem.

March 18.—I called on the governor—Musselim; one of the Turkish judges was present, and many other Mussulmans. I was accompanied by Pater Paolo and the dragoman of the Armenian convent. When I presented to him the firman of the great Sultan he kissed it, and made his bow to it; he told me that if I staid at Jerusalem many years, I might ever come to his house as one of his friends. He was rejoiced to perceive that I understood the Arabic and Persian tongues. I asked him whether I might take the liberty of making to him and the judge, a present of an Arabic and Persian Bible and Gospel;

he replied, that he should be very happy to receive them; and observed, that the *Torah*, (books of Moses and the Prophets,) the Gospel, and the Koran, are highly esteemed by every true Mussulman. I told him that I myself have read the Koran with much attention, and the English nation have an excellent translation of the whole Koran; he said to me that I should come to his garden one day, when he would introduce me to all the learned Mussulmans of the holy city. Alhaj Shaker Agha, the principal officer to the governor, entered my room in the afternoon, saying, "I wish to make acquaintance with you, on account of your knowledge of the Persian language." Some minutes after him, rabbi Mose Secot and several Armenians entered my room; the room was crowded. I showed the Mussulman, Alhaj Shaker Agha, the Persian New Testament of Henry Martin, and an Arabic New Testament; he read in it more than half an hour, and was pleased with it; in the mean while I observed rabbi Mose Secot take the Hebrew New Testament, and read in it with great attention. Alhaj Shaker Agha said to me, that he wished to read both the Persian and Arabic New Testaments. I told him, that it would give me great pleasure, if he would accept both of them as a token of my love towards him; he replied, that I could not have obliged him more than by giving him these books. I gave him likewise an Arabic Psalter. I addressed myself afterwards to rabbi Mose Secot, and asked him, (after he had laid aside the Hebrew New Testament,) whether he had ever seen that book before; he said, 'Not only seen, but read it through with great attention when at Aleppo, in the house of a rabbi at Aleppo.'

I. Tell me sincerely, what do you think of this book?

Rabbi Mose Secot. It is a very good book indeed, there are some difficulties, about which we will converse some day or other.

I. I should be very much obliged to you, if you would

be so kind as to point out to me those passages of the Old Testament, which you believe speak of the Messiah.

You, and Mr. Bayford, and all friends of the Jews, will be surprised when I tell you, that rabbi Mose Secot gave me the following answer: 'Those passages of the Old Testament cited in the New, speak undoubtedly of the Messiah;' and rabbi Mose Secot took the New Testament again, and said, 'Isaiah has undoubtedly spoken of the Messiah, saying, "Behold a virgin," &c. Isaiah vii. 14, and the New Testament has cited faithfully those passages which speak of the Messiah; but there are other prophecies respecting the Messiah which are not yet fulfilled; as for instance, "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold," Isaiah xxx. 26.' I did not wish to enter into argument, but to bring him rather more to the knowledge of Christ by the Prophets and by the Gospel. I cited to him the liiid chapter of Isaiah, and read with him the sermon of Stephen, Acts vii.

March 19.—Rabbi Mose Secot called again to-day; we conversed together on the fall of man; when we arrived at the third chapter of the book of Genesis, he stated his belief in original sin. He showed me likewise the passage in the Talmud, which speaks of the Beni Khabir, or rather of the Rechabites, as children of Jethro. The passage is in the treatise of Sota.

March 20.—Abraham, the son of Reuben, called upon me, and said, that during my absence, he had waited a long time for me in my room, and looked at the books, and perceived that I was in possession of the New Testament translated into the Hebrew, of which he must tell me, that no Jew will ever read it, because it speaks of Jesus Christ—but he himself being one of those extraordinary Jews, who do not fear the attacks of Christians, is disposed to argue with me, for he has already silenced a

Christian this very day by a single text of Daniel: I replied, that I should be glad if he would be so kind to show me that text of Daniel.

Abraham. Look at Dan. xii. 1, 2.

I. This passage does not speak of the first coming of the Messiah, and of his suffering, for those times are spoken of in Dan. ix. 26. Isa. liii., but the text you cite speaks of the second coming.

Abraham. Why should we transgress the law, when the Talmud assures us that the souls of all men who are living at the present time, and all the souls of future ages, were upon mount Sinai when Moses received the law, in order that nobody might have an excuse?

I. I do not believe in the Talmud, I believe in the Torah, for the Torah of Moses is truth, the Prophets are truth, and the Lord is truth.

March 21.—Abraham, the son of David Iskawish Stifro, born at Sklow, and Wolf, the son of Hirsh, called upon me; the first, seventeen years of age, the second, twenty.

Abraham. We call on you, for we are men of great understanding and wisdom—the name of the Lord be blessed for it. I have often argued with Christians, but none of them were able to answer, for I go very deeply; and I have studied the law of Moses, with the commentaries of Rashi and Tasphot.

He added, that Melchior Tschudy gave him a New Testament, which he read; and afterwards stated an objection to Tschudy, which Tschudy was not able to answer. This was upon Matthew ii. 23, "That it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." He said, that Tschudy sought again and again in the Prophets, for more than an hour, and could not find the text; and he added, "I defy and challenge you to show me that prophecy." Tschudy's answer was, 'The devil detains the Jews from believing

in Christ;' and certainly it was no answer to the point in question.

I. There is no doubt that a prophecy is cited which is not now in existence; and we have reason to be thankful to the New Testament, for having preserved it to us. An allusion may however be intended to Isa. ix. 1, "Beyond Jordan, in Galilee, &c." for Nazareth is a city of Galilee.

All the other objections brought forth by Abraham Iskawish were exceedingly weak, and I was, by God's grace, able to encounter them.

March 22.—I called again on the Caraite Jews, Saadiah and Solomon, and desired them to lend me their Liturgy for some days, which they did.

As it may, perhaps, be of use to know the names of the principal Caraite rabbies, I add to my Journal the names of those rabbies who are mentioned in this Liturgy, as giving their approbation to it.

The following is a translation of one of their hymns, in which they bewail their present condition.

Cantor. On account of the palace which is laid waste.

People. We sit down alone and weep.

Cantor. On account of the temple which is destroyed.

People. We sit down alone and weep.

Cantor. On account of the walls which are pulled down.

People. We sit down alone and weep.

Cantor. On account of our majesty which is gone.

People. We sit down alone and weep.

Cantor. On account of our great men who have been cast down.

People. We sit down alone and weep.

Cantor. On account of the precious stones which are burned.

People. We sit down alone and weep.

Cantor. On account of the priests who have stumbled.

People. We sit down alone and weep.

Cantor. On account of our kings who have despised him.

People. We sit down alone and weep.

Another Hymn.

Cantor. We beseech thee, have mercy upon Sion.

People. Gather the children of Jerusalem.

Cantor. Make haste, Redeemer of Sion.

People. Speak to the heart of Jerusalem.

Cantor. May beauty and majesty surround Sion.

People. And turn with thy mercy to Jerusalem.

Cantor. Remember the shame of Sion.

People. Make new again the ruins of Jerusalem.

Cantor. May the royal government shine again over Sion.

People. Comfort those who mourn at Jerusalem.

Cantor. May joy and gladness be found upon Sion.

People. A branch shall spring forth at Jerusalem.

I asked Saadiah whether they offer up sacrifices at Kalaa. Saadiah took hold of my arm, and went with me to the window, whence the mosque of the Mussulmans is seen. Saadiah said, Do you see that mosque of the Mussulmans.

I. Yes.

Saadiah. Our temple stood on that very spot once; it is destroyed, alas! alas! alas! and since that time, Israel is many days without sacrifice, without ephod, and without teraphim.

I. And you shall be so, until you look on Him whom you have pierced, and mourn.

March 23.—I went with Mr. Carne and Mr. Gethin to the pool of Siloah, and read John ix.

March 24.—Sold forty-nine Psalters (Arabic) to a poor Greek; the whole for twenty-two piastres, thirty baras. Made a present of a Greek Testament to the learned Greek priest, Petrus Jesus; he teaches me Arabic and modern Greek.

Abraham the son of David, Wolf the son of Hirsh, and rabbi Mose Secot called on me.

Abraham. Do you believe that the true commandments can never be altered? and he shewed me Exodus xx. 4, and desired me to translate this verse.

I. "Thou shalt not make unto thee any graven image," &c. &c.

Abraham. Why do the Christians of this place transgress this commandment every day?

I. They are idolaters, not Christians; the New Testament forbids it in many places; St. Paul to the Romans, and in the Revelation of St. John.

Rabbi Mose Secot and Abraham were surprised to hear me speak in this way. I showed them the character of the Pope, described in 2 Thess. ii. 2—5. Mose Secot justly observed, that he perceived by the conversation he had with me, that Christians themselves have perverted the sense of the New Testament. He is now reading it.

I prayed this evening in my room, in company with Peter Paolo Tiutiungi, and his amiable brother, Macarditsh Wardabet. I prayed in Italian, and Pater Paolo Tiutiungi repeated every sentence of my prayer in the Armenian tongue, for his brother neither speaks Arabic nor Italian. Macarditsh feels more conviction of the sinfulness of his heart, than Pater Paolo Tiutiungi, but I have nevertheless much hope of Pater Paolo, on account of his teachable mind.

Archbishop Jacob Minasia is gone to Smyrna, for the purpose of establishing a college for Armenians; he said to me, "I will give my blood for the cause of the Bible Society." I called again on the excellent Procopius.

CHAPTER XI.

Conversations with Rabbi Mendel, and other Rabbies.—Procopius.—Convents of Bethlehem and St. Saba.—Tiutiungi.—Rabbi Solomon.

March 25.—Rabbi Mose Secot introduced me to rabbi Solomon Ben Menahem from Wilna, to whom I had a letter of introduction from the Rev. Jacob Berggren. He received me very kindly, and promised to call on me.

March 26.—I had already, at Malta, Alexandria, and Cairo, heard of the name of rabbi Mendel Ben Baruch, the chief rabbi of the Polish Jews residing at Jerusalem, who is generally acknowledged, even by the Spanish Jews, as the greatest divine of the present age. He is considered the greatest Baal Kabbala, and Hasid. Rabbi Solomon, his disciple, told me of him when at Cairo, that rabbi Mendel can preach upon every word of the Torah more than three hours, and every one who hears him is struck with astonishment. Rabbi Mendel was the disciple of the celebrated Elia Wilna. Abraham, the son of David, entered my room, and told me that rabbi Mendel wished to see me, and at the same time, that there was a possibility of my conversing with him on the subject of Christianity. I went immediately to him, and how much was I surprised to see before me a kind-looking Jew, without the least pretension, and his countenance marked with humility; he may be fifty years of age. He excused himself for sending for me, by saying, I never go out, and I should therefore be very glad to see you every day in my house. Many other Jews crowded round, and among them, a young Jew fourteen years of age, who had been already married two years. I addressed myself to rabbi

Mendel, and said to him, I perceive that the Jews of this place marry very early.

Rabbi Mendel. "As arrows in the hand of a mighty man, so are children of the youth," Psalm cxxvii. 4.

I. Your observation is very good. I have heard that you have been a disciple of rabbi Elia Wilna: the remembrance of the just is a blessing. I told him then of the History of the Jews, written by Mrs. Hannah Adams. I asked him whether he had heard of Jonathan Eubezliuz, upon whom may there be peace. I told him that Jonathan Eubezliuz had too much sense to believe in the impostor Shabatai Zebi. I observed that the Christians in England are very liberally-minded, that rabbi Crooll and David Levi wrote against Christianity; and the Christians, such as the Rev. Thomas Scott and Mr. Cuninghame, answered him with meekness and candour. He offered to read Hebrew with me every day, and to converse with me on the subject of religion. I was rejoiced at this offer, and offered him some little money for assistance; but he firmly declined it, and said to me, that his relations in Polonia send him as much as he wants, and he does not desire riches.

I then went with some Jews to the college of the Polish Jews, where I met with, 1. Rabbi Isaac Ben Solomon; 2. Rabbi Hirsh Ben Zarah; 3. Rabbi Joseph Ben Wolf. These are Jews who came from Poland to die in the land of Israel. Rabbi Hirsh Ben Zarah observed, that it is not pleasant to live now in Palestine, but it is pleasant to die in this land, and all of us here have come to die in the land of Israel. The young rabbi, Isaac Ben Solomon, called on me after this in the convent, and desired to converse with me about religion. I called on rabbi Solomon Ben Menahem; he lent me a little Hebrew book, composed by rabbi Manasse Ben Israel. Rabbi Solomon observed, that he was reasonable in all things. He wishes much to converse with me as soon as Easter shall be over. The little book of Manasse Ben Israel contains travels

throughout different countries, for the purpose of seeing the condition of the Jews.

I argued after this with a Catholic, about the worship of images; rabbi Moses Secot was present.

March 27.—I requested rabbi Mendel to read Hebrew with me, according to his promise.

Rabbi M. Have you ever heard of Onkelos?

I. He wrote the Targum.

Rabbi M. This same Onkelos was a Gentile by birth, but turned to Judaism in order that he might live in the true religion, and then he was taught in all wisdom. Should you like to do the same?

I. Before I enter into conversation with you about the truth of Judaism, I must make before you the profession of my faith; I do not worship images, nor the wooden cross, as you see the Christians of this place doing; but I believe, "Hear, O Israel; the Lord our God is one Lord," and I firmly believe that Jesus of Nazareth was the Messiah, the Son of God, and that he came to suffer for our iniquities, and that he shall come again, and be the Redeemer of Israel. I beg of you, rabbi, to tell me the meaning of Gen. iii. 15.

Rabbi M. Let us consider first, the spot where *men* and *beasts* were before Adam's fall; they were in the paradise of God; and it were absurd to think, that an *unclean* body should be in the garden of God; and we must therefore conclude, that *men* and *beasts* were originally endowed with *a glorified* body; but the *serpent*, the inducer to evil, the *Satan*, the leader astray from the path of God, persuaded Hava (Eve) to eat of the tree of knowledge, that is, to transgress one of the seven commandments which he gave, and then the glorified body of Adam, and the animals became sinful and miserable. But the Holy One said to *Satan*, I will put enmity between thee, Satan, and the woman, for *thou shalt* try to lead her astray from me, but she shall hate thee; "and I will put enmity between thy seed," the passions, or bad men, and

"*her seed*," the Messiah, and the people beloved.—He shall finally overcome thee, and take thy power: "It shall bruise thy head, and thou shalt bruise his heel," the heel of Messiah the son of Ephraim—that is, he, the son of Ephraim, shall, by the devices of the Devil, be killed—and that Messiah, the son of Ephraim, was Jeroboam. He in the beginning was a pious and good man, for "Jeroboam was a mighty man of valour;" but as soon as Satan bruised his heel, Jeroboam made Israel sin; but the Lord has given him his kingdom, he shall therefore be the first Messiah who shall be put to death; and they shall look upon that Messiah whom they have pierced, and mourn; for Satan has bruised his heel, and Satan bruises likewise the heel of poor Israel, for we poor Jews are, alas! in captivity. For Satan has induced us to sin; he is the cause that we poor Jews sit alone, and nobody considers us; but redemption will soon come to poor Israel, and those children of Jacob, who said to their brother Joseph, "Shalt thou indeed reign over us; or shalt thou indeed have dominion over us?" (Genesis xxxvii. 8.) have said to Joseph, in a prophetical tone, "And we will also be my lord's servants." "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." For Messiah Ben Ephraim, and Messiah Ben David, shall live together in peace, and then the mystery of the three initial characters of the three words, "Thousand, two hundred and ninety," Dan. xii. 11, אלף מאתים ותשעים, shall be fulfilled; for the inital letter of אלף is א, of מאתים is מ, of תשעים is ת, those three characters joined together, form the word אמת, truth; for the whole world will be converted to the truth, אמת! And the time shall then be, when all the Gentiles shall flow unto the mountain of the Lord, and many shall say, "Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob, and ויורנו מדרכיך he will teach us (not all his ways, for this he did only to the Jews, but) מדרכיך, of his ways," for מ indicates only a part of a thing; he shall teach the

Gentiles to acknowledge Him—the Holy One—who is blessed, as their God. He shall teach them to observe the seven commandments given to Adam, which are found in Gemarah of Sanhedrin, page 56, concerning, 1. Blasphemy; 2. Robbery; 3. Idolatry; 4. Bloodshed; 5. Discovery of nakedness; 6. Making eunuchs; 7. Mixing with beasts.

Every word which that rabbi spake, confirmed me in the belief that Jesus of Nazareth is the Messiah.

I replied, first, that 1 Kings xiv. 10, proves that out of Jeroboam, the Messiah cannot come; Secondly, that we find only one Messiah out of the stem of Jesse—the son of David; and, Thirdly, that I myself believe that Israel will be restored to their own land. And that as we meet in the holy books with prophecies which must convince us that Messiah must have already made his appearance for the first time, "The sceptre shall not depart from Judah, &c." (Gen. xlix. 10.) where שבט indicates *royal power*, see Psalm ii. 9, Amos i. 5, Numb. xxi. 18;—we must conclude that he is come already; which becomes evident from Daniel ix. And that Jesus was the Messiah, becomes clear from Micah v. Haggai ii. 7, 9. Zech. xi. 10, Isaiah liii.

Rabbi M. It is true that שבט is the mark of royal power, or rather, that which a king holds in his hand, viz. *a rod*, but *a rod* is not so much as *a staff*, and our rabbies say, therefore, that the sense is this, "A little rod shall not be taken from the tribe of Judah, and the writers from between his feet, until the Messiah shall come;" and the meaning is this, After that the kingdom shall be taken from Judah, a little rod shall remain, a little power in the tribe of poor Judah, even at the time when they shall sigh in captivity; when poor Israel shall no longer be able to distinguish their tribes, some writers shall yet remain between their feet, and that little power shall not be taken from the tribe of Judah until Shiloh shall come; but after that, poor Israel shall be entirely oppressed, so that no man shall be among the tribe of Judah to comfort

Israel; then shall be the time of the coming of Messiah; for Moses said, (now mark well the perversion of a whole text of Moses, translated by rabbi Mendel,) Deuteronomy xxxii. part of the 36th to the 39th verse, When he seeth that their power is gone, and that there is none shut up or left, and (the heathen) shall say, Where is their God, the Rock, in whom they trusted, which did eat the fat of their sacrifices, and drank the wine of their drink-offerings? Let him (Jehovah) rise up, and help you, (Israelites,) and be your protection: then shall the Holy One say, See ye (heathen) now, that I, even I, am he, and there is no God beside me," &c. "Rejoice, O ye nations," &c. The Holy One will then give power to us poor Jews, who do not dare now to speak. Secondly, with respect to Daniel, he did not mean the Messiah Ben David, for משיח signifies likewise a king, viz. "Kings shall be cut off; there shall be no king in Israel." And this (continued rabbi Mendel) is the history of Jesus of Nazareth—There have been two Messiahs; one lived 172 years before the destruction of the second temple. There lived at Jerusalem Joshua Ben Parahia, a great man among the Sanhedrin, he was surrounded by many disciples; some of his disciples played with a ball near the gate of the temple, and Jesus, one of the disciples of Joshua Ben Perahia, who was a relation of the king, who reigned at that time at Jerusalem, did, by chance, cast the ball against the eyes of the king; the king therefore resolved to put that Jesus to death. Joshua, the son of Perahia, escaped therefore with Jesus, and his disciples to Egypt. There he received the news that the king was dead. He returned therefore to Jerusalem. On their return, they met with the most hospitable reception in the house of a young widow. Rabbi Joshua, the son of Perahia, said to his disciples, 'How beautiful has been the conduct of that widow.' Jesus misunderstood his master, and observed, 'Rabbi, the widow is not very beautiful, for her eyes are very ugly.' Rabbi Joshua, the son of Perahia, replied, 'How do you dare to look on a

woman? and he excommunicated him immediately. Jesus several times desired his master to pardon him, but in vain; he therefore formed a party, and induced others to sin, and he troubled his master, until he was stoned. Another Jesus lived after the destruction of the temple, who was an illegitimate child. The history of Jesus of Nazareth, is a mixture of the two.

I observed, that every one who reads the New Testament will be convinced that those who have written it were not impostors; it is, therefore, highly improbable that good men should have put words into the mouth of a wicked one, such words as no man has hitherto spoken, and that those good men would have suffered death for a wicked one. After this conversation, I asked on what subjects he, Rabbi Mendel, had written.

Rabbi M. About the beauty of creation, the sun, and the course of the stars. It is true that many philosophers have written on these subjects, but they have only mentioned the stars and the sun, and have forgotten the Creator of all these things, without whom, the knowledge of the whole creation is nothing: but I have, the Lord be blessed for it, never forgotten Him, the Creator of all things.

I observed, that the Talmud has transgressed the commandment of Deut. iv. 2.

Rabbi M. Poor Israel wandered into captivity, there they had to meet with many difficulties in observing the law of Moses; the Talmud made therefore 317 precaution walls, in order that the 617 commandments prescribed in the Torah, may be kept in the captivity, for it is written in the Torah, ושמרתם את משמרתי, Levit. xviii. 30, "Ye shall keep my ordinance;" but as it is twice said, ושמרתם את משמרתי, it must be translated, "Ye shall make an ordinance to my ordinance."—Here I was obliged to tell Rabbi Mendel, that he perverted the text, in spite of *grammar* and *logic*.

Abraham Ben David, and Wolf, the Jew from Poland,

a book-binder, are now diligently reading the New Testament, and Abraham seems to be convinced of its truth. Rabbi Isaac Ben Solomon argued with me to-day several hours, and confesses that he is not able to encounter my arguments. Abraham's mother wished to see me; she wept when I talked with her about confidence in God, and hope in his salvation.

March 28.—Rabbi Mendel sent for me. I took with me the Journal, and read to him the contents of my conversation with him; he told me that I had remembered all he said most exactly. He has published some works of his master rabbi Elia Wilna.

I talked with him about the conversion of the heart. Rabbi Mendel answered, It is enough when our works are good; we are justified when we read the Talmud day and night; he cited as a proof, Psalm xc. 17, "And establish thou the works of our hands," I shewed him Ps. li. 10, "Create in me a clean heart." He was struck by the observation, that the sacrifices were types of the great sacrifice of the Messiah, Jesus our Lord. I spoke with him of the righteousness of the Messiah, and desired him to explain to me Isaiah liii.

Rabbi Mendel. First of all, I must tell you the כלל (general observation.) The prophet speaks in this chapter of the Messiah, of the people of Israel, and Solomon the king.

Rabbi Mendel expounded the chapter in the most confused and contradictory manner. I will only mention, first, the כלל (general observation.)

The prophets unite the events which shall take place in their time, with the prediction of those events which shall come to pass in the time of the Messiah. In Isaiah vii. the prophet speaks about the birth of *Hezekiah;* for עלמה is not *virgin*, but *young lady;* poor Israel, who is afflicted in such a degree, that they are tearing their clothes as for one who died, shall perceive in the reign of Hezekiah, that God is with them; for the Jews shall say

in his time, "We may now sit at home, and study the written and the traditional word of God, *and he the Lord is with us*, for he sent his angel to fight against Sennacherib."

Rabbi Mendel observed, that Isa. ix. 6, is involved in great difficulties; but "I shall (said he) be enabled, by the help of God, to give you the true meaning of the text. In this verse *Hezekiah* and *Messiah* are spoken of again: "A child is born unto us," the son of Ahaz; Hezekiah is given unto us, and the government shall be upon his shoulder, and (God) shall call him by six names, in opposition to Sennacherib, who was likewise called by six names, as Nebusaraddon, Salmanassar, and so on; but Hezekiah shall be called by six wonderful names; 1. *Wonderful*, for he did wonderful things, which are mentioned 2 Chron. xxx. according to which the Gemarah says, that Hezekiah stopped the course of the sun. 2. *Counsellor:* When Sennacherib came up against all the defenced cities of Judah, and when Hezekiah heard it, he rent his clothes, and went into the house of the Lord, and sent to Isaiah—and the Lord said to him, "The virgin, the daughter of Zion, hath despised thee," &c. 3. *God:* (אל) Man cannot call any one *God*, except the Lord in heaven; but God himself may call with that name; and the meaning is, that that man who is called God by God himself, is *a divine man*, which may be proved from Gen. xxxiii. 20, "And he erected there an altar, and called it 'El-Elohe Israel,'"—God, the Lord of Israel. "And the Lord of Israel called him (viz. Jacob) *God*."* Of Isa. liii. 8, he said, "Israel was deprived of the kingdom and the right of jurisdiction, and by his generation (the gentile world דורו) how much was Israel cast to the ground! (ישורון) he was banished out of the land of the living, from the land of Canaan, for the transgression of my people. I interrupted him, and asked, "Who was

* Luther translates it; "He called on the Lord God of Israel"

banished for my people, the people of God?" Rabbi Mendel became rather angry; and as soon as I observed it, I broke off. Mendel continued, "He made his grave with the wicked, for poor Israel is buried out of the land of promise, and with the rich in his death; the rich is the יצר הרע, the wicked one." I said to him, that the word עשר never signifies a kingdom; that the expression, "taken out of the land of the living," indicates the death of the man, which agrees with the whole context of the chapter; "he has poured out his soul unto death;" also, that if we assume the right of altering the text, and saying, that the "rich" means a wicked one, no fact related in Moses can be relied upon.

Rabbi M. God forbid! but those expressions which cannot be understood literally, must be taken figuratively: Tell me the meaning of the expression, "with the rich in his death?"

I. A *rich* man of Arimathea, named Joseph, who also himself was Jesus's disciple, went to Pilate and begged the body of Jesus; and then Pilate commanded the body to be delivered.

Rabbi M. Apply the whole chapter to Jesus.

The Lord enabled me to do so, and rabbi Mendel could not contradict one single word.

Almost all the disciples of rabbi Mendel called upon me in the afternoon, and we read in the New Testament more than an hour. Whilst they were reading, Abraham, the son of Jeremiah, called; he is a young rabbi, sixteen years of age, but already four years married. The others called him a holy child, on account of his never having seen the land of strangers; for he was born at Jerusalem. Isaac Ben Solomon observed, that he who is born at Jerusalem enjoys great privileges; for as soon as he sinneth, the Lord punishes him immediately with sickness, that he may not punish him in the future world. I shewed them Malachi i. 8, and Matt. viii. 11.

March 29, *Friday.*—I called again on rabbi Mendel,

and desired him to go on again with his exposition of Isaiah vii. 10—15, and ix. 6; "A child is born," &c. Rabbi Mendel replied, "Hezekiah was called *Mighty*, for he was strong in the confidence of the Lord; he removed the high places, and brake the images, &c. And he is called in the fifth place, *Father of the everlasting age;* he was the spiritual father of Israel, for he protected them; so that they read the Torah in safety, day and night. And he was the *father of the everlasting age*, for there was no such king after him, nor any such before him, and there shall not be such a one until the arrival of the Messiah. He is, sixthly, *Prince of Peace;* for he was a prince by whom peace was established in Israel; and we find further the words, "Of the increase of his government there shall be no end." We meet with a final ם in the midst of the word לְמַרְבֵּה, and in this a mystery is hidden, viz. God intended to make Hezekiah the Messiah of Israel, and appointed Sennacherib as Gog and Magog; but justice interfered, and said to God, "Why will you make Hezekiah the Messiah of Israel, after that you have appointed David? God therefore put a stop to his design; and for this reason לְמַרְבֵּה is written with a ם final." Rabbi Mendel shewed me this *abominable* exposition in Sanhedrim, page 94.

Rabbi Mendel continued to say, "I have confessed it before Jews, and I tell it freely to you, that it shall be a happy time for the Jews, when the Messiah comes; for the poor Jews will no longer tear their clothes for sorrow, and the walls of Jerusalem shall be built again; but I confess sincerely, that *these* promises would not induce me to pray so ardently, that Messiah may come, for it is well that the poor Jews should serve the Lord even in affliction; but one promise is given to us, and on account of that promise, Israel ought to pray, and on that account I pray that the Messiah may soon come; and that promise is, *that the glory of the Lord shall be revealed.*"

Joseph, the son of Sachariah, (Joseph Smaria) one of the principal rabbies of the Spanish Jews, rabbi Abraham Ben Reuben, and rabbi Mose Secot, entered my room.

I can make nothing of rabbi Abraham Ben Reuben, for the answer he gives me is this, "My own soul, and the souls of all the Jews, stood upon mount Sinai on the day that God gave the law by Moses, I cannot, therefore, deviate from that law." Rabbi Joseph Ben Sachariah read the New Testament, whilst he was in my room.

March 30.—I called on rabbi Joseph Ben Wolf, who is eighty years of age. He tried to weaken my faith by reading with me in More Nebuhim, composed by the rabbi Moses Ben Maimon.

March 31.—I perceive that I must permit the Jews sometimes to appeal to their Talmud, that I may gain their confidence, and argue with them upon their own ground. I therefore pray the Lord for his assistance, for I am not practised in Talmudical subtleties, but I hope the power of the Lord will help me. I called again on rabbi Mendel, and shewed him that rabbi David Kimchi derives עלמה from עלם, *conceal*, by which it is clear that the word signifies *virgin;* and it is used as *virgin*, Gen. xxiv. 43; Exodus ii. 8; Psalm lxviii. 20; Prov. xxx. 19. And to convince rabbi Mendel that the English translators have translated Gen. xxxiii. 20, properly, "And he called it El," &c., I showed him the explanation of rabbi Solomon Isaac upon that passage: He says, that Jacob called the altar by that name, to indicate that God manifested himself to him upon that altar. I then asked Rabbi Mendel what was his opinion of תמונת יהוה the similitude of God, which Moses saw. He replied, that God manifested to him the mystery of the characters י, ה, ו, and ה.

I. I believe that the Messiah was that *similitude of God.*

I asked him about Haggai ii. 7—9.

Rabbi M. The desire of all nations, is as much as to say, the treasures of gold and silver belonging to all the

nations. He broke off the very moment he said this, and added, "I have already told you the reason for which we ought to expect the Messiah, viz. that then the glory of the Lord shall be revealed, not our own glory—for what are we? nothing but poor creatures, dust of the earth, with breath in our nostrils. Moses, our master, (peace be upon him!) he himself said to God: *Who am I?*"

I. If you would read the New Testament, you would find that it suits your idea; for Christ and his disciples spake thus of the duty of giving all the glory to God, and shew us our own insufficiency.

Rabbi Mendel replied, that I might bring him a copy of the New Testament.

An old Jew, Solomon Ben Abraham, entered the room, and showed me Num. xxiv. 23, "Alas, who shall live when God doeth this!" Rabbi Solomon translates it, "Alas, who shall live when he makes himself God!" I told him, that the last verb is not in Hithpael: and, secondly, that Christ did not testify of himself; for he was declared by a voice from heaven, to be the Son of God.

Rabbi Isaac Ben Solomon, Abraham Ben David, and Sachariah Ben Joseph, accompanied me to my room; they remained almost the whole day with me, and read the New Testament. I told them that I was much edified by some observations I had just heard from rabbi Mendel, for they entirely agreed with the principles of the New Testament. Rabbi Joseph Ben Sachariah called likewise. Rabbi Joseph Smaria, a very learned and respectable Jew, entered my room with the greatest joy, and said, "I have now found a reply to your citation of Genesis xlix. 10;" he then showed me the interpretation of that prophecy in the book of rabbi Lipman.

Rabbi Lipman translates שבט and מחקק "chastisement," and justifies it by Exod. xxi. 20, and Numb. xxi. 18. I showed Rabbi Joseph, that Numb. xxi. 18, is against it.

Several Greek boys, very poor indeed, requested *Arabic* Gospels and Bibles; I was not able to give them, my trunks not having arrived from Damietta. I sold them however seven Arabic Psalters for forty barras, one piastre; and I gave twenty Arabic Psalters to Moses Secot to sell to Christians, and ten Psalters to Isaac Ben Solomon.

April 1.—I gave twenty Arabic Psalters to the Jew, Abraham Ben David, to sell; he sold them in a moment to Mussulmans, and brought me the money for them. I sold this morning, before I arose from my bed, eighteen Arabic Psalters at ten barras each; also two Greek New Testaments for one piastre; a Greek New Testament to a poor man for thirty-six barras; and four other Greek New Testaments for two piastres. An Armenian asked for Turkish Bibles, written in Armenian characters. I sold two Syriac New Testaments by Abraham Ben David, for two piastres. The old Greek priest, Jacobus Jerusalemitanus, asked for *Persian*, Greek, and Arabic Bibles and Testaments. Several Armenian gentlemen called for Bibles and Testaments.

It was fortunate that I gave Arabic Psalters, and Greek and Syriac New Testaments, to Jews to sell, for they sold them to Mussulmans; and some Christians who were jealous, and did not like to see the New Testament in their hands, came to me in the Armenian convent to purchase. Priests, merchants, peasants, children, poor and rich, to the number of more than 300 persons came to me at once. The members of the convent desired me to give all my New Testaments and Psalters into the charge of the dragoman of the patriarch. He took my cases of Testaments and Psalters to the public street, near the gate of the convent, and in this way I sold 150 Arabic Psalters, and fifty Greek New Testaments, in less than half an hour: besides this, I gave fifty Arabic Psalters, in the presence of Procopius, to a Greek priest, called Petrus Jesus, to distribute gratis to poor Greeks. I was obliged to go a second

time to Procopius, for a supply of 100 Greek Testaments, and the same number of Arabic Psalters: the dragoman sold them all for fifty-two piastres. I got 160 piastres for the whole.

The dragoman of the patriarch brought me the money, and told me, that a Mussulman riding upon an ass, passed the gate of the convent, and seeing the crowd of Christians who bought the books, stopped near the gate, and bought a Psalter, and sitting as he was, read it in the presence of all the people. Two Spanish Jews called on me, and the Lord enabled me to preach to them the great doctrine, that Jesus is the Redeemer of our souls—the Son of God—God over all—blessed for ever!

Rabbi Joseph Wolf called on me, and said that he would teach me the whole Cabbala, if I were disposed to pass three nights with him in his house. He shewed me the origin of the Cabbala in Exodus iv. 19, 20, 21; each of these three verses contains in Hebrew, seven characters, which constitute the Shem Hamforash.

April 2.—Procopius gave me a letter of introduction to the superior of the convent of St. Saba, three hours' journey beyond Bethlehem; and the patriarch of the Armenian convent gave me letters of introduction to the guardian of the Armenian convent in Bethlehem, and sent Pater Paolo Tiutiungi with me, to whom he entrusted the keys of all the rooms of the convent of Bethlehem, that every thing might be shewn me. A peasant of Bethlehem met us on the road, and besought me to give him Arabic Psalters and Gospels: when I told him that my trunks were not arrived from Damietta, he requested me to take his money, that I might not forget to send him the books as soon as they arrived at Jerusalem, an offer which I did not accept. The superior of the Armenian convent at Bethlehem received me very kindly, and asked me, with a humility which made me blush, the explanation of some passages of Scripture. Several of the laity of the Armenian persuasion were present; every one of them believed,

and expressed a determination of reading the Scriptures daily. Pater Paolo Tiutiungi read the xviith chap. of St. John to his countrymen, in an old Venice edition of the Armenian Bible. I then went to the place where it is said, the babe was wrapped in swaddling clothes, lying in a manger—that babe which by angels was adored. I read Luke ii.

April 4.—Went to the convent of the Greeks, called St. Saba, where I stopped one night, and preached the Gospel in Arabic to the superior of the convent: he made me a present of two Greek Psalters in manuscript, and one in print.

April 5.—Returned to Bethlehem. The guardian made me a present of the Liturgy of the Armenian nation. I returned to the Armenian convent at Jerusalem, and waited on the patriarch.

April 6.—Met with rabbi Solomon, the disciple of rabbi Mendel, whom I knew when at Cairo; he embraced me before all the people.

I called on the Caraites, and explained to them Jer. xxxi. 31—34, and read with them Matt. vi. in Hebrew. My mind was very much cast down. Alone in this wide world! exposed to manifold dangers in spirit and in body! Lord Jesus, look down from heaven, and have mercy upon me, and upon thy poor people Israel! The Easter days have arrived, but I cannot conscientiously go to church, and bow down before so much mockery. I have publicly declared among my brethren according to the flesh, that I consider the ceremonies of the Christians at Jerusalem as idolatrous, and I never shall conform myself to them.

April 7.—Called on rabbi Solomon Ben Menahem, who received me very kindly, but declined speaking with me upon religion. Rabbi Mendel was to-day more than usually *confused* and *ardent* in his arguing; but he nevertheless said to me, that knowing I was once a Jew, he should be more kind to me than before he knew it, and that he will sometimes give me an apple to eat, on which

I must ask a blessing. I told him that I might well do so, for the New Testament tells me, whether I eat or drink, to do all to the glory of God. I then offered him the New Testament, and besought him to read it, and write his opinion of it. He did not take it readily, but as he has taken it, and promised to read it, I hope the grace of the Lord will enlighten his *prejudiced* heart.

April 8.—Pater Paolo Tiutiungi, whom my friends will see in England spoke with me to-day very seriously about the spiritual concerns of his nation, and told me that the English nation may be a great blessing to the Armenians, if they will establish an English college and a church at Constantinople, and send a missionary thither who preaches the pure Gospel. I ask, who is better qualified for such a mission than Pater Paolo Tiutiungi, after that in England, by the grace of God, he shall have acquired an enlarged experience of the knowledge and love of Jesus Christ, and the knowledge of the English tongue? Rabbies Solomon, Isaac, and Abraham, called to-day on me; I argued with them three hours. I visited a sick Jew, at which he was much pleased.

April 9.—Preached the Gospel to rabbi Abraham more than an hour; he was very attentive, and seemed to be touched by what I said.

April 10.—I went in company with Pater Paolo Tiutiungi, and a Catholic, to see the convents of the Copts, and the habitation of an Abyssinian priest.

April 11.—Called on rabbi Solomon. His wife, Abraham Ben Jeremiah, his son-in-law, and his son rabbi Isaac, entreated me vehemently to return to Judaism, and to burn the New Testament; to let my beard grow, not to eat swine's flesh, and to marry a Jewess.

I. Dear friends, you know that I love the Jews. I am now alone with you, and no Christian hears us; I declare, even before you, that I believe Jesus of Nazareth is the true Messiah. I may accommodate myself to you in many things, as St. Paul and Peter did. I am willing to

let my beard grow, to wash my hands before I eat, yea, even to perform all those prayers of the Jews which are according to Moses and the prophets; but I must always tell you, that I do not believe I shall be justified before God by performing certain prayers, or by washing my hands, but by faith in the Messiah, who is Jesus of Nazareth. We must look upon him whom we have pierced, and mourn. "Abraham believed in the Lord, and he counted it to him for righteousness." I believe in Jesus Christ, my Lord and Saviour.

Bathsheba, the wife of Rabbi Solomon. We will give you the books of the rabbies; read in them, and you will be persuaded.

I. I shall read them with the greatest interest; and acknowledge every thing as truth, which I find agree with Moses and the prophets; but Christ Jesus is too deeply in my heart. No book can take him out of me. Read the New Testament that I will give you, and you will be persuaded that Christ has commanded us to do nothing against the prophets.

Rabbi Solomon and his wife. We are now going to dinner; we beg you to dine with us.

I. With great pleasure.

Rabbi Solomon. Wash your hands before you go to dinner.

I immediately washed my hands.

Rabbi Solomon. Perform that prayer which we perform as often as we wash our hands.

I did not remember the prayer, and requested them first to repeat it.

Rabbi Solomon and his wife. We say thus, 'Blessed be thou, O Lord, our God, King of the world, who hast sanctified us with thy commandments, and hast commanded us to wash the hands.

I. I cannot use this prayer, for the Lord has not given us that commandment; it is neither to be found in Moses, nor in the prophets.

Rabbi Solomon. Do us the pleasure to repeat our prayer when we break the bread.

I remembered the prayer, and immediately said with a loud voice, "Blessed be thou, O Lord, our God, king of the worlds, who hast brought forth bread from the earth."

After dinner was over, I said to them, Allow me now to repeat to you the prayer which I often say at home; and I said in Hebrew, 'Our Father, which art in heaven, hallowed be thy name,' &c.

Rabbi Solomon and all the Jews present. Exceedingly fine, exceedingly beautiful!

I. And this prayer is to be found in the New Testament.

No answer followed.

They reproached me with having transgressed the command of Moses, by not taking a wife. They cited Gen. i. 29, ii. 18. I replied, that I intended to marry as soon as the Lord gave me a wife, who should not only love *me*, but the Lord above all.

Rabbi Mendel sent for me while I was conversing with rabbi Solomon. I went to him; he was waiting for me at the door of his room.

Rabbi Mendel. I am grieved to see a Jew who has left the law of our ancestors; and every Jew must be grieved.

I. I have not left Moses and the Prophets, but the tradition of the elders only; I believe in the Messiah of Israel, in Jesus of Nazareth; no worldly object has induced me to embrace that belief.

Rabbi Mendel. We Jews in Poland have a proverb; The wicked one draws a Jew after him to London, but as soon as the Jew is arrived in London, the Jew draws the wicked one after him.

I. The Jews have many friends among the Gentiles in London.

Rabbi Mendel. Those marks of friendship are only nets to catch poor Israel. Solomon—peace be unto him! —said, (Eccl. xii. 11,) "The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one Shepherd," and this verse is admirably explained (rabbi Mendel took forth the Talmud) in the first chapter of the Gemarah of Hagiga: there it is said, 'Why are the words of the Torah compared to a goad, which directs an ox upon his way? (the Gemarah understands by דרבון, not goad, but an instrument by which an ox is directed upon his way.) The Torah leads us from the way of death to the way of life; and the Torah is compared to branches, (for the rabbies translate again, משמרות, not *nails*, but branches,) which bring forth fruits and multiply them; for the disciples of the wise, the rabbies, sit down together, and labour very hard indeed, about the sense of the Torah: These say, *It is not permitted:* and others again, *It is permitted.* Those say, *It is false;* and others say, *It is right.* But all is planted from one Shepherd, from one Father; from the mouth of the Lord are all works, blessed be he! For it is written, "And the Lord spake all these words." Incline thine ear and heart to obey the words of those who say, "It is unclean," and the words of those who say, "It is clean," and the words of those who say, "It is not permitted," and the words of those who say, "It is permitted," and the words of those who say, "It is false," and the words of those who say, "It is right."

Rabbi Mendel continued—What great wisdom is to be found in the Talmud! They understood well the works of the Lord, the nature of the sun and the stars, as we must well know, for it is written, "They regard not the works of the Lord, neither consider the operations of his hands," Isaiah v. 12. The rabbies have taught us, that we must exclaim, at such and such hour of the sun rising, "Hear, O Israel; the Lord our God is one Lord!" and

the rabbies have taught us to exclaim, at the time of the going down of the sun, "Hear, O Israel; the Lord our God is one Lord!"

My heart does not permit to write down the blasphemies which Rabbi Mendel, after this speech, spoke of Jesus Christ, who is, in despite of all rabbinical subtleties, the Son of the living God. Rabbi Mendel has not yet looked into the New Testament. I asked him, "By what signs will you know the Messiah, whom you expect, to be the true one?" Rabbi Mendel answered, "Not by his working miracles; but we shall see that he will build us a temple, and observe the law of Moses and our traditions." He then confessed, during our conversation, that the Talmudists do not agree with each other in respect to the Messiah Ben Joseph; some say, that no Messiah at all will be killed, but the devil; and that God has, some centuries ago, killed the devil or bad principle, in the city of Jerusalem; but the consequence has been, that not one single egg was brought forth by the hens, and God did, therefore, raise the devil again from the dead; for he saw that the world could not exist without the bad principle; for joy and intercourse between husband and wife would cease, if the bad principle no longer existed. I said candidly to Rabbi Mendel, that there is so much nonsense in the Talmud, that no reasonable man can ever admit its authority. And that we must believe in the Son of God is clear from Psalm ii. "Thou art my Son;" "Kiss the Son;" "Blessed are those who trust in him!" But Rabbi Mendel has the fault of always interrupting me, especially when persons are present.

Solomon Ben Abraham, an old Jew, (not the Solomon already mentioned,) entered the room, and said in a rough and angry manner to Rabbi Mendel, that he ought not to converse with me, for I came here to dissuade the Jews from keeping their law. Rabbi Mendel told me, that I should not take notice of that gentleman's words. I shall go to Rabbi Mendel the day after to-morrow, and show

him from Exod. xiv. 21, to the end, and 1 Kings xviii. 39, that God confirms by miracles the divine message sent by his servants; and that the Messiah was to do miracles, I shall show rabbi Mendel, from Isa. xxxv. 5, 6,

April 13.—Went to the holy sepulchre. Oh, what gross idolatry and imposture is practised near that place where thou didst say to the woman, "Why seek ye him who liveth, among the dead?"

April 14.—The Polish Jews residing in Jerusalem, are subdivided into three parties: 1. Into *Polish Jews*, who acknowledge the authority of a rabbi, who resides in Poland. 2. Into *Pharisees*, who have separated themselves from those of their Polish brethren, who acknowledge the rabbi in Poland: and every one of these considers himself a rabbi, and rabbi Mendel as their great rabbi. 3. Into *Hasidim*, who pretend to be in continual communion with God, and live a very strict life. The enmity between these parties is so great, that the Pharisee strives to prevent the settlement of the Polish party in Jerusalem; and the Polish Jew that of the Pharisees; and they even accuse each other to the Turkish governor.

[Here follows a list of names of Pharisees, Polish Jews, and Hasidim, residing in Jerusalem, who are supported by their relatives in Poland; and also of some of the most opulent and learned Spanish Jews.]

No Jew lived at Jerusalem in the time of the Crusaders.

It is the general belief among the Rabbinists, that the Caraites are the descendants of the disciples of *Sadok* and *Baytus*, that is, the descendants of the Sadducees mentioned in the Gospel. And this was likewise the belief of the ancient rabbies. See rabbi Jehuda Ben Saul, in the book of Kozri, composed by rabbi Isaac Sengri, and Jehuda Levi. The Caraites protest against it, and consider themselves the disciples of Anan. Rabbi Mendel mentioned to me the history of the conversion of a Polish Count, Podozky by name: he turned Jew, and was committed to the flames by the inquisition in Wilna.

Josephus, the Jewish historian, does not stand in credit with the Jews at Jerusalem; they consider him a man of the world, who held with all parties and sects. But rabbi Mendel observed, that his brother Boni Ben Gorioni (for so they call Josephus the son of Gorion) was so great a saint, that they called him *Nakdimin*, for the sun stood still once at his prayer.

April 15.—I laid before rabbi Mendel Exod. xiv. 21—31, and 1 Kings xviii. 39, to convince him that miracles have been wrought by God to persuade the people of God that it was the Lord's work: and again, Isaiah xxxv. 5, 6, to prove to him that the Messiah was to work miracles. And to prove to him that the Messiah was predicted to be a person *equal* with God, I shewed him Zech. xiii. 7; and in proof that he was to be born at Bethlehem, I laid before him Micah v. 2.

Rabbi Mendel. Four things are to be observed in expounding the Scripture.

1. The plain meaning of every verse.
2. Upon every letter, the Torah must be preached.
3. By one word many things are hinted at.
4. The Cabbala.

Rabbi Mendel replied to Exod. xiv. 21—31. The Jews only believed for the moment; but they said afterwards, Moses may perhaps have bewitched us; for they murmured, and said, "Is the Lord among us or not?" And the Lord himself descended from heaven, in order that they might be convinced that Moses did not do the miracle by witchcraft; and that they might believe for ever.

Rabbi Mendel went on, 1 Kings xviii. 39. Elijah said twice, "Hear me, O Lord, hear me." The first "*hear me,*" indicates the prayer, that God may perform a miracle; and the second exclamation of "*hear me,*" signifies the prayer of Elijah to God, that God may incline the heart of Israel to believe that that miracle was not done by witchcraft, but by the hand of the Lord.

I. It is lamentable, rabbi Mendel, to hear you so dread-

fully pervert the text, the clear text of the word of God!

Rabbi Mendel. We must accept likewise for our guide the *unwritten* word of God.

I. There is not in the written word of God one single allusion to an *unwritten word of God;* and Deut. iv. 2. proves that there cannot exist another Torah, besides the written Torah.

Rabbi Mendel. It is alluded to in Exodus xxxiv. 27, "*after the tenor,*" literally, *after the mouth.*

I. It is there said, "WRITE THOU THESE WORDS; *for after the tenor* of THESE WORDS (which I have commanded thee TO WRITE) I have made a covenant with thee and with Israel."

Rabbi Mendel gave no answer, and replied to Zech. xiii. 7, "*Israel* is there called the fellow of God, which is clear from Psalm cxxii. 8, For my brethren and companions' sake."

I. David said this, rabbi Mendel. You pervert the Torah with your Talmudical knowledge; and the rabbies in the time of Jesus Christ did the same, and therefore he speaks so strongly against the Pharisees. Moses and the prophets are turned into ridicule by these horrible perversions of the text. How clear and consistent with the Torah are the words of the New Testament; read it, and you shall find in it wisdom above all wisdom.

CHAPTER XII.

Conversations with different Rabbies.—Mendel.—Joseph.—Reuben.—Shfiro.—B. David.—Enmity of the Monks.—Father Tiuliungi.—Chaldee Hymn.—Further arguments.—Opposition of the Rabbies.

April 16.—Rabbi Reuben, of the sect of the Hasidim, thirty-six years of age, born at Mohilev, and rabbi Abraham Ben David Izkowish, called on me to-day. They spoke very reasonably, and candidly, which quickened my mind again, for my soul had been brought into sorrow by the obstinacy of rabbi Mendel. Rabbi Reuben tried to answer my citation of Genesis xlix. 10, by Psalm lxxxix. verse 19, to the end. He argued that, although the sceptre of Judah seems to be departed, our hope is not gone. I convinced him, by God's help, that his argument was not conclusive. Rabbi Reuben confessed that it cannot be denied Jeremiah has predicted a new covenant, and a covenant not according to the covenant made with our fathers. Rabbi Reuben promised to call on me every other day, to converse with me; he accepted with joy a Hebrew New Testament, and promised to read it with attention.

Rabbi Hirsh Ben Zara called on me. He was very weak in his arguments, and confessed candidly that he is not able to argue with me; but he observed, that he does not doubt a moment that my belief in Christ is sincere.

The young Mordecai Ben Solomon, whose father is now in England, called on me. He is only fourteen years of age; He undertook to argue with me. Abraham Ben David, who is the whole day with me, and is reading the New Testament, became very angry at Mordecai's

boldness. I said to him, " Don't hinder him in seeking truth." I explained to him Isaiah liii. I referred all the Jews who called on me to-day, to Isaiah xxix. 10—14. Zechariah xii. 10. Isaiah xlii. 19, 20. You may easily perceive that Talmudical religion is, as well as Popery, the mystery of iniquity. May the Angel which redeemed me from all evil, bless Israel, and may the light of his countenance shine upon poor Israel!

I called this evening on the Patriarch of the Armenians. Many other Armenian gentlemen were present. Much religious conversation took place upon *Christian love* and union, and the absurdity of the Pope's pretensions. Pater Paolo Tiutiungi has already become a Missionary; he argues with his countrymen upon the truth of the Gospel. I pass over in silence the idolatry practised at the holy sepulchre.

April 17.—I called on the aged rabbi Joseph, the son of Wolf: other Jews were with him. They told me that rabbi Mendel tried, with some other rabbies, to pronounce an anathema against those, who should dare any longer to argue with me, but the majority of the Jews declared that they would not in any case attend to the anathema of the rabbies. Rabbi Reuben, the Hasid, has declared publicly that he is reading the New Testament to examine it, and to give me his candid opinion upon it. Rabbi Joseph, the son of Wolf, began to argue with me; rabbi Jekosiel, from Safet, and others were present. Rabbi Joseph said, God formed Eve of the rib of Adam, to teach us that a woman cannot conceive without a man.

I. I admit that it cannot be in a natural way; but God, the author of nature, may depart from the usual course, for the execution of his purposes.

Rabbi Joseph. God performs his miracles in a natural manner. God might have divided the waters in a moment, but, not to trangress the rule of nature, he caused the sea to go back by a strong east wind, all that night.

I. I admit that the Lord may sometimes perform miracles in a natural way, and by using natural means, but we find that he sometimes did otherwise: for instance, when Elisha awoke the dead child, and Elijah brought down fire from heaven. As the first Adam was without a fleshly father, so must be the second Adam, Jesus Christ, who was to bruise Satan's head, and to make us again in the image of God; and by his having been born of a virgin, Isaiah vii. 14, has been fulfilled.

Rabbi Joseph. In Solomon's Song, vi. 8, עלמות are concubines.

I. That עלמות are not concubines is clear by the word preceding, פילגשים. The Pashas in the East educate, to this day, *virgins* in their Harem, who are designed for their future *concubines* or *wives;* but till that time they were shut up and *hidden* from every male; they are עלמות.

Rabbi Joseph, son of Wolf, was completely convinced, so that he candidly confessed that no Jew can be able to beat me by argument; I do not, however, believe this, and I hope for the help and assistance of the Lord. I desired rabbi Joseph to look at the interpretation of Genesis xlix. 10, given by rabbi Simon Bar Johai in his book called Sohar. Rabbi Simon Bar Johai believes manifestly the Messiah was to be a *divine* personage—Jehovah himself; he proves it in a *cabbalistical* manner, and says, that the two letters, י and ה of which the name of God is composed, are to be found in the word שילה.

Rabbi Jekosiel, from Safet, a young gentleman, excused himself with the plea of indisposition for not being able to argue with me to-day.

I went in the evening to the old rabbi Joseph, the son of Wolf, where I met with the learned rabbi Abraham Benjamin, the son of Shamja, of the Polish party, and with rabbi Jekosiel; the latter from Safet. Rabbi Abraham is perfectly acquainted with the Hebrew, Chaldee, Arabic, and German tongues. He has travelled through

Palestine, Chaldea, and Curdistan, and has been in Haran. He said to me, that he called to-day on rabbi Joseph, to have the pleasure of seeing and conversing with me; he is rich, and he tells me there are 800 families of Jews in Bagdad. Rabbi Joseph, the son of Wolf, then said; Let us give you an exposition of the Sohar, composed by rabbi Simon Bar Johai: that rabbi was born 190 years after the birth of Christ in Palestine; he lived twelve years in a cave, where he composed his mystic-philosophical commentary on the five books of Moses, viz. the Sohar. At Miron, near Safet, is his grave—Jews go there and weep. The whole Sohar is written in the Chaldee tongue. Rabbi Joseph gave the following exposition of Solomon's Song, ii. 2, "As the rose (not lily) among thorns, so is my love among the daughters."—"There are good and bad roses, and there are pious and wicked Jews. Every good rose has *thirteen* leaves; and the belief in God's power, which was given to Israel, and presented to his devout consideration, was expressed in thirteen words, which are from the word Elohim, of Genesis i. 1, to the next Elohim of Genesis i. 2; and as the thirteen leaves of the rose are supported by five green leaves, thus the inheritance of Israel, inherited by Abraham, which is, belief in God, is supported by the five books of Moses; and there are, further, five words from Elohim, Gen. i. 2, to the next Elohim of Gen. i. 3, and thus the light begins to spring out of darkness, 'Let there be light.' Further a rose has forty-two roots, and the Shem Hamforash contains forty-two characters."

Rabbi Joseph continued: "בראשית *in the beginning;* the world existed from eternity, in ראשית *Reshit,* in the will and power of God (בכח); and by means of one drop the whole world, by the word of יהי, began to exist in *reality* (in בפועל): the drop is formed in the womb in the space of forty-two days, and thus the world came out of ראשית into *reality,* by the power of the שם המפורש, which contains forty-two letters; as long as the world

was in ראשית the world was תהו ובהו *a chaos.* All the powers prospered in three days."

Rabbi Joseph here interrupted his exposition, by saying, "I know that you, Mr. Wolf think that thus Christ arose again on the third day:" then he continued, "And all things prosper now on the third day. Man was created on the sixth day, and the law was given to Moses on the sixth day of the third month; for *man* is not *man* without the knowledge of the divine will—and *man* endowed with the knowledge of God *is light;* and he is cursed without the knowledge of the light; and מאדת (Genesis i. 14,) is therefore written without ו Cholem, to indicate *light* and *curse.* '*Let us make the man,*' נעשה אדם—Israel answered not when the law was given to them, 'All that (Exod. xxiv. 7,) the Lord has said, will we *hear* and *do;*' (*make,* נעשה,) but they answered, 'All that the Lord has said will we DO (*make* נעשה) and HEAR,' נעשה ונשמע; for men, gone out of the hand of that being, by the word of נעשה '*we will make,*' are obliged to *do,* to MAKE the will of God, without examining it; and, therefore, before the Lord gave the Ten Commandments, they exclaimed, נעשה, 'We will make;' (Exod. xix. 8;) and *that faith* came to Israel by the right of *inheritance* through Abraham, who believed, and the Lord counted it for righteousness, and "the just shall live by his faith;" Habakkuk ii. 4. This has also been clearly proved by St. Paul." Rabbi Joseph continued, "I know that you make use of the Sohar, and of all our writings, that you may be able to argue with us upon our own ground; and I am persuaded you will be confirmed in your belief by the writings of rabbi Simon Bar Johai."

We read together till two o'clock in the morning. I slept till four upon a sofa, in the house of rabbi J., and returned to the Armenian convent.

April 18.—Rabbi Reuben, the Hasid, and Abraham Ben David, called on me. Rabbi Reuben told me that he has read a great part of the New Testament, and had

a question to ask me: "To whom did the Lord promise that sign, that the virgin shall conceive?"

I. To the house of David, not to Ahaz.

Rabbi Reuben did not expect that answer; and was not able to go on with his argument. He observed, that we ought to believe as the majority of Israel did, and not according to those few only, who believe in the Messiahship of Jesus; for that whilst 3000 Jews were converted by Peter, millions of Jews did not believe.

I. Six hundred thousand Jews, who left Egypt, died in the wilderness; and Caleb Ben Jephunne and Joshua only entered the Land of Promise; Elijah did still adore Jehovah, although he thought that he was left alone in Israel; and, among the millions of Jews in the time of Elijah, 7000 only did not bow the knee before Baal. On account of the unbelief of the Jews, and because they did thus requite the Lord, and lightly esteemed the rock of his salvation, Jesus Christ, the Lord has moved them to jealousy with those who are not a people, and provoked them to anger with a foolish nation.

I read with them Rom. x., Acts vii., Jerem. xxxi. 31—34. The conversation lasted more than four hours; and rabbi Reuben told me, that he would call again next Sunday, and show me from the Sohar, the present expectation of the Jews. I called in the afternoon on the Rev. Procopius. I have partly sold, partly given gratis, the following copies of the Holy Writ, with which Procopius has furnished me.

[Here follows an account of Bibles, Testaments, and Psalters, distributed.]

I received to-day a very kind letter from the Rev. Anton Dakur, Curate in the nunnery Dir Albshara, in mount Lebanon, requesting some Bibles and Testaments in Arabic. He writes, that the Most Illustrious Luigi Gandolfi, Apostolic Vicar of the Pope, residing in Aintura, has forwarded the six Arabic New Testaments and Arabic Psalters, which I committed to him, when at Bey-

rout, for the Bishops, Ignatius Ujuri, and other priests. They desire likewise to have the fathers translated into Arabic. It might be very useful, if the Society would translate the work of Leander van Ess, which contains the opinions of the fathers, as to the reading of the Holy Bible. I could then distribute copies among the Catholics in the mountains, and in Damascus.

April 19.—Abraham, the son of David Izkowish Stifro, from Sklov, who calls on me every day, confessed to-day, with tears in his eyes, that he is convinced that Jesus of Nazareth is the Messiah, the Son of the living God, and that he will now speak with his wife and mother about Christ Jesus the Lord. We prayed together to the God of Abraham, Isaac, and Jacob, that he may send his grace upon the wife, mother, and brother of this son of Abraham, that they may believe in Jesus the Messiah of Israel, the Son of God. We read together for two hours in the New Testament, Luke iv. Rom. iv. v. vii. and ixth chapters. Abraham read for himself the Epistle to the Galations, and that of St. Jude. He observed, that the expression בְּמַרְחִיכֶם (St. Jude, verse 14.) was not a well chosen word.

Michael, a Roman Catholic, called on me this afternoon, and conversed with me about faith; he seemed to believe and to feel all that I said to him, about the true conversion of the heart to God, which is necessary to every man.

April 21.—I read eleven chapters in the Gospel of Matthew with Abraham Ben David. The governor invited me to his house.

April 22.—I conversed with Abraham Ben David upon faith, and showed him the parallel passages of Acts xv. 10, and Ezekiel xx. 25.

April 23.—Read the whole Epistle of St. Paul to the Hebrews, with Abraham, and Psalm cx. I spoke with him of the privileges that true Christians enjoy. He perceives completely the folly of the Talmud. Rabbi Mose

Secot called on me, and argued about the abolition of the law. I prayed to day with Abraham Ben David.

April 24.—Rabbi Mendel argued with me again in the presence of other Jews for several hours. The great rabbi, Solomon Ben Menahem, argued very candidly with me do-day. Rabbi Mendel consigned to me several letters, to forward to rabbi Hirschel the High Priest in London. He told me a story how rabbi Jehudah, the Hasid, one day forced a Jew, called Gedaliah, to become a real observer of the law. To convince rabbi Mendel that the abolition of the ceremonial law was predicted, I showed to him Psalm xl. 6—8. li. 16, 17; Isaiah i. 10—18. lxvi. 2, 3; Jer. vii. 21—23; Hosea vi. 6; Amos v. 21—24. I asked rabbi Mendel, who was the prophet like unto Moses, (Deut. xviii. 15.) Rabbi Mendel replied; "The meaning is not that the Lord would raise up a prophet who may be equal to Moses, but the Lord will raise up one who is by profession a prophet, as Moses was by profession."

I said, that then, It ought to stand "*prophets*," not "*a prophet*."

Rabbi Mendel. Jeremiah was meant by it, for the Jews disobeyed the words of Jeremiah, as they disobeyed Moses.

I. Then let *us* hearken unto Jeremiah, and accept that *new covenant* which he has predicted. (Jeremiah xxxi. 31—34.)

Rabbi Mendel then went to the synagogue. When I left his room, rabbi Bezaleel Cohen entered into an argument with me concerning Matthew i., and asked me whether I really believed in Christ. I answered, I was ready to lay down my life for Jesus of Nazareth. The wife of rabbi Solomon Ben Israel, and rabbi Isaac Ben Solomon were present, when the Lord enabled me to profess aloud my faith in Jesus Christ my Lord.

I went to the study of the rich and learned Jew, rabbi Joseph Smaria Ben Sachariah; he was not at home, but I met with six other Jews: when I left the room, one of

the young gentlemen went with me, and told me that an English gentleman gave him a book, which he was reading, (it was the New Testament;) and he likewise promised to call on me.

To-day I sold three Syriac New Testaments, which I had bought of Anton Tolamos, for two piastres apiece. I met with several Jews of the Spanish denomination, who promised to call on me.

I went with the converted Abraham Ben David, and with the Jew rabbi Isaac Ben Solomon, to see the old synagogue of Ramban, viz. that of rabbi Mose Bar Nahman, who, 500 years ago, came to Jerusalem, and found only one Jew there. He lived in that synagogue. I sent Abraham Ben David, (the soul which the Lord's grace has given me,) to rabbi Solomon Ben Abraham, to ask him whether I might call on him. He sent word I might come, but I must promise to obey him in every thing he told me. I sent to him again, saying, That he, as a fallible creature, could not desire that I should promise to obey him, before I knew what he might tell me; but I promised to obey him in all things which he should prove to be true by Moses and the prophets.

April 25.—Rabbi Solomon Ben Menahem Shfiro, the rival of rabbi Mendel, rabbi Isaac from Safet, who called on me when in Cairo, rabbi Mose Secot, rabbi Solomon Ben Israel, the engraver, rabbi Isaac Ben Solomon, and rabbi Abraham Ben David, the convert, called on me, and remained with me four hours. They all, except Abraham Ben David, argued with me; but they did not like to enter into particular texts of Scripture, and tried to convince me of the necessity of acknowledging the authority of the Talmud, just in the same way as the papistical doctors try to convince men of the necessity of having a judicem visibilem in rebus fidei et morum.

Rabbi Solomon Ben Menahem Shfiro, the most liberal and the most sensible of the Jews, (rabbi Mendel not excepted,) gave me much useful information; I read to him

some parts of my journal, on which he observed, that I ought to have mentioned the works which the famous rabbi Elia Wilna had published, and those published by rabbi Mendel.

Rabbi Solomon Ben Menahem pointed out to me those works, in which the tenets of Christianity are controverted. My Bibles and Testaments arrived from Cairo.

As soon as the holy books arrived, the young rabbi Abraham Ben David bought five Hebrew Bibles and Prophets, to dispose of among our brethren the Jews, but as soon as they observed in it (Reineccius's edition) the mark of the cross in the margin for reference, as none of them here are able to read the Latin notes, they thought that the mark was put on account of superstitious worship paid to the cross; and the Jews therefore became so enraged with poor Abraham, that they immediately asked how many piastres he had given for them; and having learnt that he gave fifteen piastres, they gave him fifteen floggings on his feet. The poor fellow, therefore, came back with the Bibles to me, and I returned him the whole of his money immediately. Rabbi Solomon Ben Menahem told me, he was disgusted with the ignorance of the Spanish Jews. I declared, however, publicly, that I would never suffer any one to be insulted whom I employed to sell my books, as every one is free to purchase them or not.

April 26.—Rabbi Joseph Ben Sachariah Smaria called on me, and desired me to teach him the Italian language. I therefore went to his house; he showed me some tracts which I had distributed among the Jews; he has read them, and told me that he intended to write his opinion against them with all freedom and candour.

Rabbi Reuben, the Hasid, called on me, and told me as follows his expectation of the future Messiah. "The Messiah shall deliver Israel from their long captivity, and bring them to Palestine, the land of Israel, and Messiah must build again the temple; and the Lord shall surround

that temple with all his holiness; as it is written, For I, saith the Lord, will be unto her a wall of fire. The two former temples have been profaned; the heathen have entered into the sanctuary, and thou didst command that they should not enter into thy congregation; and Jerusalem became uncleanness; but *that* temple will never, no never be profaned—my house shall be built in it, saith the Lord of Hosts, and a line shall be stretched forth upon Jerusalem. Sacrifice shall be offered up again. The Lord shall convert the hearts of men; and I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh. Till now, we have in us a *good* will and a *bad* will; then a bad will shall no longer exist, and the Gentiles shall fear the Lord. The Messiah shall be king of the whole world, like Nimrod, Solomon, and Alexander of Macedonia; and the Gentiles shall confess that Jehovah is Lord, that Jehovah is ONE, and his name *one*; and they shall no longer worship any other. Death shall no longer exist, He will swallow up death in victory; and the Lord God shall wipe away tears from all faces. War shall no longer find a place, neither shall they find war any more. The dead shall rise. The law shall be observed in all its vigour and parts."

I called this evening on the patriarch of the Armenian convent; he gave me assurances of his sincere attachment towards me, and asked me whether I met with any success among the Jews. In fact, many of the members of the convent are exceedingly kind towards me. The first dragoman of the patriarch, to whom I have given the charge of selling the Bibles, has employed his boy to sit the whole day with them in the streets, to sell them, and to distribute tracts among the Jews. Some thousand tracts have already been distributed among them. Many of them have been burnt by the rabbies. Meir, the son of the aged rabbi Joseph Ben Wolf, called on me to-day,

expressing a desire to become a Christian, but I much doubt his sincerity.

April 27.—I have translated out of Henry Martyn's Memoir, p. 478, the description he gave of Ech Miazin, the Armenian convent in Persia, into the Italian language; I only left out those passages which may be misunderstood; and Pater Paolo Tiutiungi has translated it again into the Armenian tongue, for the perusal of the patriarch in this convent, and to send it to Ech Miazin. The patriarch Ephraim (mentioned in the Memoir, p. 478,) is still alive, and much loved by the monks residing at Jerusalem. The name of that Bishop who wishes to establish the college at Ech Miazin, is not *Nestus* (Memoir, p. 478,) but Nerses; he resides at Teflis, and he is the same to whom I wrote about the labours of the English Christians for promoting the Gospel of Christ. Ech Miazin does not signify "three churches," but the "only-begotten is descended from heaven." Serope (Memoir, p. 477,) is at present residing in the Armenian college established by him at Moscow. I argue every evening with several Armenian priests about the power of the Gospel, and the excellency of its doctrine; they listen to me with meekness. Several Catholics also call on me, and many of them acknowledge that the Scripture quickens their mind and heart.

Marenu Nabon and Pesanti, have complained of me to the Musellim, governor of Jerusalem, for distributing Christian books among the Jews. The Musellim said that no Jew will become Christian, and no Christian will ever become Jew, and, therefore, every one who will take the books may have them. "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." Blessed are those who are one day to be numbered in heaven among that little flock; verily they shall inherit the kingdom, in the day wherein the hour shall come, that my nation, the Jews, shall glorify God and his Christ: in the hour when he shall send his Holy Spirit from heaven, and quicken the dead soul. For Christ is mighty, he is wise.

The governor of this place sent me to-day three sheep as a token of his regard.

April 28.—Isaac Ben Solomon, Abraham Ben David, and several of the Armenian and Greek youth, desire me to teach them the English and Italian tongues.

A superstitious custom prevails among the Armenians, which is contrary to Levit. xix. 28, "Ye shall not make cuttings in your flesh;" they cut themselves with the sign of the cross, and the image of the Virgin Mary, in their flesh. The patriarch of Ech Miazin has in vain declared his disapprobation of it. I made use of an opportunity I had, to speak with the Armenians about it. They were so impressed with the truth of what I said, that some of them asked me to give them a medical remedy, to deface that work of superstition. My Greek servant, who left me some days ago, because I would not increase his salary, sent the Caraite Jews, and several Greek priests to me, to intercede for him, that I might take him back, which I did.

Several Jews called on me, and requested Hebrew Bibles. I told them I could not give them Hebrew Bibles without the permission of their high-priests, for I had perceived that the rabbies think that the mark of the cross, which is used occasionally for reference, was for superstitious purposes. After rabbi Solomon Ben Menahem Shfiro, and rabbi Mendel had examined the copies, they saw that I was right; and rabbi Isaac Ben Solomon brought, therefore, to-day some lines from a rabbi, in which he permits me to distribute the copies. Another priest of the Armenian convent, Pater Wardabat by name, has written a letter to the British and Foreign Bible Society.

April 29.—Abraham Ben David said to me, that to-day he prayed to God in the name of Jesus Christ the Saviour. I called on the learned rabbi Solomon Ben Menahem: he showed me some books, amongst which was Aben Ezra's

Commentary on Gen. xviii. 1, where he speaks against the doctrine of the Trinity.

I feel inexpressible joy at the progress in Christian experience, which I observe in my Jewish brother Abraham Ben David. The following are his words:—

'I have prayed to-day with tears to the Holy One who is for ever blessed, in the name of Jesus Christ, in order that he may help me out of my spiritual and bodily troubles. I consider you as my father, as it was said of Abraham and Sarah, that "they took the souls that they had gotten in Haran:" for rabbi Solomon Isaac said, The meaning of the expression, "*The* souls they had gotten," signifies, 'Those souls they had converted to God.' You, Mr. Wolff, you have gotten *my soul*, so that I now perceive that the book is sealed to the Jews: they cannot understand it, until they believe that Jesus of Nazareth is the Son of the living God: I shall thank the Lord when I shall travel with you, and then profess publicly that Jesus is the Messiah.' I read with him Acts xvii. he was struck with the following words, "For in him we live, and move, and have our being." 'Every word (said Abraham Ben David) goes through my heart.' I read with him 2 Cor. vi. 'Every word goes through my heart,' said Abraham again.

He made after this, some *rabbinical* but innocent observations; as for instance, God appeared to Abraham in the plains of Mamre, as a reward to Mamre, who was turned Jew. He remarked farther, that there was a difference in the behaviour of Abraham from that of Lot, when the angels appeared to him. Abraham not knowing at first that those three men were angels, but believing them rather to be idolaters, who worshipped the dust of their feet, desired, first of all, that water should be fetched to wash their feet, in order that the tree under which they were to rest, might not be profaned by *idolatrous* dust; but Lot, on the contrary, who himself had been an idolater, did not mind it, and asked them to turn into his house,

and then to wash their feet. I disapproved of the observation with tenderness. And I then prayed with him to our heavenly Father, to the Lord of Hosts, in the name of his only-begotten Son. Abraham repeated every word with a devout voice. I then went with him to the rich Jew, Joseph Ben Sachariah Smaria, who showed me the remarks he has made upon the New Testament, which he is to give me in a letter, that I may send them to England. Another Spanish Jew was present, who desired a New Testament; his name is Jacob.

The great rabbi Mendel sent to me again to-day for six Hebrew Bibles. As, on account of the war, no money for the Polish Jews arrives from Kassia, the Polish Jews are in great distress. I give them, therefore, Bibles and New Testaments gratis. I sold to-day ten Italian New Testaments to the Greek convent of St. Demetrio, for two piastres, two barras; and one copy of the Hebrew Prophets, to a Spanish Jew, for one piastre. I distributed also ten Italian tracts, all I had, among the Roman Catholic peasants, who will most probably shew them to the Catholic priests of the Italian convent, who may be either moved by the Grace of God to read them and be converted, or they may, after their usual custom, burn them. I learn that the Superior of that convent, Pater Cozza by name, is liberally-minded, but, however, they have, notwithstanding all the liberality of their superior, pronounced excommunication against me.

Rabbi Solomon Ben Menahem Shfiro has lent me a work of rabbi Mose Ben Menahem, who came five hundred years ago to Jerusalem, and found no Jew there except one solitary dyer. That great man composed a most beautiful elegy upon the destruction of Jerusalem, which is to be found as an Appendix to his Commentary on the Pentateuch.

April 30.—The Popish Missionaries in the Italian convent of Terra Santa, have at length broken the silence they kept for a while, after they saw that so many of their

Catholic flock received the word of God with gladness. The Rev. Pater Cozza, Superior of the convent, mounted the pulpit last Sunday, and proclaimed the following order in the presence of eight hundred Catholics:—

'As *that man* who lately arrived at Jerusalem for the destruction of the Catholic religion, has distributed several books, I command you in the name of the Father, the Son, and the Holy Spirit, to deliver to me all the books which he has distributed, and to tell me the names of those who have bought them; and whosoever shall dare to act contrary to this order, shall be excommunicated in the name of the Father, the Son, and the Holy Spirit.' The liberal Catholic Anton Tolamas, assures me that Pater Cozza has already had a quantity of Psalters and New Testaments delivered to him. The Jews, the day before, proclaimed their excommunication against the New Testament *only;* but the Catholics excommunicate both the New and the Old. I have left the convent of the Armenians, and have taken a room in the house of a kind Mussulman, Hassan Alemi by name, that I may converse with the Jews more freely. Hassan Alemi offered to read the Koran with me: he assures me that it was created in the beginning of the creation. I have given Hebrew Bibles and Testaments, and Tremellius's Catechism, to twenty-seven rabbies.

To-day I fancied that the Rev. Lewis Way, Mr. Bayford, you, and Mr. Simeon, entered my room: I was so overpowered by the thought, that I exclaimed with a loud voice, 'Angels of the Lord!' and when I perceived it was only a fancy of my imagination, I shed abundance of tears. The Caraite Jews receive tracts with gladness and gratitude; and so they did the Old Testaments.

The Lord has tried me again. Pater Paolo Tiutiungi, the Armenian priest, has set out for England. The Armenian merchant Macarditch, a most amiable gentleman, with whom I travelled through the desart from Cairo to Gaza, and in whose company I spent the evenings in the

Armenian convent, has set out for Cairo. I feel much the loss of those two friends. I accompanied them to the road of Arimathea, (Ramla,) where we sat down on the grass, near the ruins of a house, and eat some sweet cakes, and drank a little wine, and the Armenian priests sang a hymn to the praise of our Saviour. I recommended my friends to edify each other on their way through the desart with prayer and hymns, and I returned to Jerusalem with a heavy heart. When I reached home, a Jewish boy requested a Hebrew Bible. I gave it gratis, and also Tremellius's Catechism, and spake with him of Christ.

I went this evening again to rabbi Joseph Ben Wolf, with the intention of reading the Sohar with him, and thus finding an opportunity of conversing with him about the glad tidings contained in the Gospel. I observed that several leaves had been torn out of the Hebrew Bible which I had given him. I asked the reason of it; Rabbi Joseph told me that an enthusiastic Jew had done that mischief, on account of the crosses which were to be found in the Bible. I was so much displeased and hurt, that I left the room, and spent the night in the house of rabbi Solomon Ben Menahem Shfiro, who observed, that there are several mistakes in the Bible: for instance, Isaiah ix. 6, is למרבה instead of לסרבה, and Rabbi Solomon thinks that the Samaritan text should not have been cited in the notes; and that the sign of the cross, notwithstanding the innocency of the intention, ought not to have been chosen; and he thinks farther, that the characters are too *small*, and כ is often used instead of ב.

May 1.—I called again on rabbi Joseph Ben Sachariah, and Smaria, and asked them who was the author of Psalm cx. The answer was, *David*. I asked them, Whom does David call Lord? They confessed that they were not able to answer that question. Rabbi Joseph, however, has returned me the New Testament. I then went to rabbi Mendel, the high priest; several other rabbies and students were assembled. Rabbi Mendel expressed his desire

of seeing me turn again to Judaism, and added, that he had some hopes on the following account:—First, That I never play at cards, which the Jews detest. Secondly, That I never went to the theatre. Thirdly, That I am a friend of orphans and widows, and of Jews in general, and have taken upon me the charge of the letters which the Jews wrote to Poland. I answered, that the faith which I profess, my faith in Jesus Christ, enables me thus to act, and that I do it all for the glory of the Lord. We argued for some hours. When I returned to my room, Isaac Ben Solomon, Abraham Ben Jeremiah, and Abraham Ben David called on me. We sang together a Chaldee hymn, with which they were much pleased.

The English translation of the Hymn is as follows:

Lord God of the world and worlds, thou art King of the kings of kings.

It is beautiful to relate before thee the works of thy power and wonders.

Choir. Lord God, &c.

I offer up praises in the morning and in the evening time unto thee, O God of holiness, Creator of all the souls, of holy cities and children of men, of the animals of the field, and the fowls of heaven.

Choir. Lord God, &c.

Great are thy works and thy power in the height; he raiseth them that are bowed down; and if a man should live two thousand years, he could not explain thy power. O Lord, most precious and great, redeem thy sheep from the mouth of lions, and redeem thy people from the captivity; that people whom thou hast chosen.

Choir. Lord God, &c.

Return to thy temple, with all thy holiness, where all the spirits and souls rejoice, and sing and shout in Jerusalem, the beautiful city.

Choir. Lord God of the world and worlds, thou art King of the kings of kings.

May 2.—Moses Ben David Shleifer, the brother of the converted Abraham Ben David Shleifer, although but ten years of age, understands exceedingly well the Hebrew and Chaldean tongues; he called on me to-day with his brother Abraham Ben David. I preached to them both, for above an hour, the precious truths of the Gospel; they were very attentive.

Rabbi Mendel, Rabbi Isaac, from Safet, and another Jew, Haim Takur, from Safet, and Mrs. Batsheba, argued with me several hours, and showed me a book containing beautiful sentences of moral precepts. I read in it, and approved of it, but shewed them at the same time, the excellency of the power of our Lord Jesus Christ; and although rabbi Mendel and all the rabbies plainly told me, that the Sanhedrin would have put me to death for my faith in Jesus Christ, I repeatedly confessed that Jesus is the Son of God. Oh Lord, how much is Pharisaical blindness, and hypocrisy mixed with sparks of the true Gospel light! Rabbi Mendel, the zealous Pharisee, today made this observation: 'We must, above all things, know the will of God, before we can know the state of the world; and he has set the world in their hearts, so that no man can find out the work of God from the beginning to the end.' Rabbi Mendel asked me, What wisdom have you found in St. Paul? I replied, The "depth of the riches of the wisdom of God." Romans xi. 33.

May 3.—I called again on rabbi Mendel; rabbi Isaac, from Safet, had been there. It is a fact, that the rabbies in general do not believe the eternity of hell punishment. Rabbi Mendel, who denies it, tries to prove his opinion by Proverbs xxvi. 20, "Where no wood is, the fire goes out." The rabbies take these words in the following sense, "The wood is the sins committed by men; as soon as those sins shall be punished, the wrath of the Lord shall cease, and Satan himself shall be redeemed." The second discovery I made is, that an institution like the Catholic inquisition founded by St. Dominic, existed among the

Jews in the time of our Lord, and has been sanctioned by the Talmud, and even by the celebrated rabbi Mose Ben Maimon; see Sanhedrin, p. 36; and rabbi Mose Ben Maimon, Hilhoth Mamrim, chapter iii. Rabbi Mendel, and rabbi Isaac, from Safet, again tried to convert me to Judaism; he gave me a cup of wine to drink his health, and desired me to ask the blessing over it, after the manner of the Jews; I immediately complied with his request, and said, 'Blessed art thou, O Lord, our God, King of the world, who hast created the fruit of the vine.' I added to it as usual, that I shall ever accommodate myself in all these things to those customs of the Jews, which are not opposed to the doctrine of Christ. I desired permission to sit with them in the jestuba (college) and read the Talmud with them, for I perceive every day more and more the advantage of being able to argue with them upon their own ground, and after their own style and manner. Rabbi Mendel was disposed to comply with my wish, but rabbi Isaac, from Safet, observed, that I must first acknowledge my belief in the Talmud. I declared that I believed only in Moses, the Prophets, and the Gospel. Rabbi Mendel's sentiments are, that all the rabbies being assembled together, and those rabbies being of unimpeachable integrity, they are *infallible* when they decide on matters of faith; and thus (rabbi Mendel further observed) it was the case in the times of rabbi Hakadash, who, by his learning, converted the emperor Antoninus to Judaism. Rabbi Hakadash was afraid that the traditional word of God might be forgotten; he therefore assembled in Zippora all the rabbies in the world, whom he provided with every need, and they, full of the Holy Spirit, compiled the Talmud. The Catholics maintain in the same way *infallibilitatem conciliorum œcumenicorum, et infallibilitatem papæ in cathedra loquentis.* I did not, however, enter into any argument about it, but said, that the Jews ought now to assemble, and search whether Jesus of Nazareth was the Christ or not, for (I observed) "It is highly ne-

cessary that you should do so, as many of the Jews begin to suspect the authority of the Talmud, and the English nation tries to promote Christianity amongst the Jews with the most indefatigable zeal, and the New Testament has been translated for the very purpose of opening the eyes of the Jews, and to convert them to Jesus Christ. Assemble yourselves therefore, in the name of the Creator of heaven and earth, and consult with prayer and supplication, and examine the New Testament of Jesus Christ, which we maintain is the same predicted of by Jeremiah the prophet; this is what the Jews at Louisania are now doing." Rabbi Mendel observed, that the Jews are at present not able to call all the rabbies together, for they are poor. I promised them the assistance of English Christians, if they were disposed to comply with my wish. Rabbi Mendel was ready to consent to my proposal. Rabbi Isaac, from Safet, protested against it.

May 4.—Several Jews called on me, and asked for New Testaments, tracts, and Bibles. I gave them the books gratis. They read them in the streets, but the Jews from Barbary took them out of their hands, and burnt a great many. Armenian and Greek priests called on me to-day, and desired to purchase Greek, Arabic, and Armenian Bibles and Testaments, but I was not able to comply with their wish; I therefore wrote again to John Barker, Esq. in Aleppo, and to Peter Lee, Esq. in Alexandria, to send me Bibles, Testaments, and tracts.

May 5.—Abraham Ben David, who, I trust, has been converted to the knowledge of Christ, called on me, and told me, that the chief rabbies have this morning proclaimed in the synagogue, that every Jew must burn all the *Hebrew Bibles*, (Reineccius's edition,) on account of the Samaritan text, and of the crosses which are to be found in the notes. To prevent so great an evil, I wrote a letter immediately, in Hebrew, to rabbi Jom Toph Danum, to Morenu Meyahis, and to Abraham Hadid, the first high-priests of the Spanish persuasion.

"To the Rabbies, the Princes, and the Learned,

I have been informed that public orders have been given in your synagogue, that the twenty-four books, containing the Old Testament, should be committed to the flames. I desire rather to receive them back; if not, you must pay me the full price of the books, and all expences of them, for I have given them to you to learn from, and not that they should be burnt. Woe be to you shepherds of Israel, saith JOSEPH WOLFF.

P. S. The mark which you suppose is a sign of the cross, is nothing more but a mark of Keri and Ketib."

I sent the letter by means of the converted Abraham Ben David, to Morenu Meyahis, who called together all the great men of the Spanish Jews, and they consulted together for half an hour, and then sent the clerk of the synagogue to me, with their compliments, and requesting me to go there, and drink coffee with them in the committee-house of the Spanish Jews. I went immediately, and took with me my Greek servant Antonio; Abraham Ben David, and the Jewish clerk accompanied me there. The committee-house was so much crowded with Jews who desired to hear what was doing, that many of them were obliged to stand without the door of the hall. Morenu Meyahis, Morenu Rabem, and Morenu Koba, sat upon the divan; they arose as soon as I entered the hall, and gave me a seat between them—very venerable and mildly-disposed gentlemen indeed! Morenu Meyahis asked me in Spanish, whether they might converse with me in Hebrew? I said, "Yes."

Morenu Meyahis. Some of the Jews in Jerusalem are partly from Salonichi, partly from Barbary, and others from Polonia; many of them are rough and ignorant, and are not able to discern good from bad, or bad from good; many of them do not know their own law, and therefore we must watch over them. We are not bad shepherds; we have seen the copies of the Old Testament which you

have distributed among the Jews of this place, and we have observed in the notes of them, the text taken from the Samaritan Codex, (Deut. v. see note,) in which it is said, "I have commanded you to-day upon the mount Gerizim;" we know very well that this is not in the text, but in the notes; and that it is not the intention of the English nation to make us believe in the authenticity of the Samaritan Codex; but we *rabbies* only are able to distinguish this; the youth who might learn the Hebrew out of such an edition, may easily believe that that passage does belong to the text, and may easily be induced to believe that the law does not go out from Sion, but from mount Gerizim: and with respect to the New Testaments which you have distributed, you must know yourself, for you are of the seed of Israel, that it is against the law of Moses, which you yourself so highly esteem, and we are therefore determined to burn every copy of them.

I. I have distributed these editions of the Old Testament not only with the permission, but even at the desire of rabbi Mendel Menahem, the great rabbi of the Ashkenaim; he sent me the young men with written notes from himself, and he requested for himself three copies of the whole Bible, as well as of the editions of the Prophets and Psalters; and rabbi Mendel is considered by every one of you as the light in Israel; and rabbi Solomon, Ben Menahem Shfiro, rabbi Mose Secot, rabbi Isaac, from Safet, men zealous in the law, have followed rabbi Mendel's example; and the Bible does not deserve, in any case, to be burnt. And with respect to the New Testament, I must observe, that I do not believe it is perverting the law of Moses and the prophets; it establishes the Ten Commandments, explains them in all their parts, and establishes the great truth, that Jesus of Nazareth is the Messiah of the Jews, the Son of God. This New Testament is the very same predicted by Jeremiah the prophet, and on this account I distribute them;

but as you are determined to burn them, I shall no longer make presents of them, for I have given them to be read, and not to be burnt.—These my sentiments I declared, after their manner, on paper.

Morenu Koha. Why did you write, "*Woe unto us shepherds of Israel?*" It is the tenet of the Talmud: "A Torah, written by heretics, must be burnt."

Morenu Meyahis. Let us not quarrel, but be friendly together; we will, with all our hearts, receive from the English nation, copies of our Bible, but *without notes, without comment, without any preface,* and *without any Latin character.*

I. And you shall receive such as you desire.

All. Amen! Amen!

Rabbi Mendel and the old rabbi Joseph Ben Wolf entered the room. All arose from their seats.

I. Rabbi Mendel, did you not desire me to distribute the copies of the Old Testament?

Rabbi Mendel. Yes.

Morenu Meyahis and the other then explained to him their reason, as above mentioned, for desiring me not to distribute them. He conceded to their decision, but recommended highly, the editions of the Hebrew Prophets and Psalters, published by the London Society for promoting Christianity amongst the Jews—and they entreated me not to distribute New Testaments any more. When I perceived that they were determined to burn every copy, I gave them my word of honour on paper, not again to make presents of them or of the tracts, among the Jews in Jerusalem. But this does not prevent my lending copies of the New Testament to those who, I am sure, will not burn them.

Morenu Koha. Why do you not believe in Moses and the prophets?

I. God forbid that I should not believe in them. I hope, by the grace of God, to lay down my life for them,

and I exclaim every day, "Hear, Israel, the Lord our God is one Lord! Blessed be his glorious name; his kingdom endureth for ever!"

Morenu Koba. Why do you add to the words, "Hear, Israel," the words, "blessed be his glorious name," &c., words which our rabbies use, in which you profess not to believe?

I. I shall always acknowledge those expressions of the Talmud beautiful, which agree with Holy Writ.

Morenu Koba. Why do you believe in Jesus of Nazareth?

I. Because he has proved by the prophets, and by the wonders and signs he wrought, that he is the Christ, the Son of God; and this he proved also by his doctrines.

Morenu Koba. Jesus Christ was a prophet, a dreamer of dreams, who said, "Let us go after other gods," and therefore we put him to death.

I. A scribe asked Jesus, Which is the first commandment of all? and Jesus answered him, "The first of all the commandments is: "Hear, Israel, the Lord our God is one Lord."

Rabbi Mendel. Moses said, Suppose he shall say any thing to us which we have not known, such as that a child should be born without a father! We know Jehovah who is *One*, and whose name is ONE; we know *no Son of God.*

I. The text says, "After strange gods which thou hast not known:" Moses knew that the seed of the *woman*, not *the man*, should bruise the serpent's head. Isaiah knew that the virgin should conceive; Jeremiah knew that the Lord had created a new thing in the earth, that a woman should compass a man; and Zechariah knew that he was the fellow of God; Isaiah, that *a Son* was given us!—so Adam also was born without a father.

Rabbi Mendel. If God had intended to perform a miracle, why did he not ordain that a man should bring forth Jesus Christ, then all would have believed?

I. It is blasphemy to ask, Why did God act thus; and not rather in that manner?

Rabbi Mendel. The Talmud tells us that Jesus was *born of a man.*

I. The manner in which the Talmud says this, must convince every reasonable man that the Talmud tells monstrous lies.

Morenu Rabenu. He has given a new law, which is against the law of Moses; he has abolished circumcision; abolished the Sabbath day; and you eat swine's flesh.

I. He has established the new covenant predicted by Jeremy and Malachi; the ceremonial law of Moses was only the type and figure of a better law: the statutes of Moses were those that were not good, and judgments whereby they do not live. Circumcision of the flesh was commanded only to the Jews and their descendants, and not to Gentiles; and that circumcision of the flesh, commanded to Abraham and his descendants, was given to prefigure the circumcision of the heart. Christ and his apostles, however, taught that the Jews shall neither be justified by the circumcision of the flesh, nor by observing the ceremonial law of Moses, but by faith in Christ, which produces conversion of the heart. And you cannot say that I am eating swine's flesh, for you have never seen me eat it, although I believe that nothing is sin which enters into the mouth, but rather that which cometh out of the mouth.

Mendel. Jeremy predicted a new covenant, but not a new law.

I. The covenant made with Israel consisted in God's having communicated to them *his will* by the Torah. I challenge all the rabbies here assembled, and all the rabbies upon earth, and I say that no rabbi is able to give a reasonable interpretation of Isaiah liii.: but when it is applied to Christ, it becomes light as the day.

Mendel. Jesus was—

I. (interrupting him.) The Son of God.—All the Jews

assembled in the hall, listened with the greatest attention. My Greek servant, Antonio, stood without the door, and argued with the Jews from Rhodas, who speak the Greek tongue; but, alas! Antonio knows too little of the true spirit of Christianity to be able to convince a Jew.

Abraham Ben David becomes daily more bold in maintaining the truth, and is, therefore, persecuted by the Spanish Jews. He learns passages of the New Testament by heart. After I returned to my room, several Jews who had heard me arguing, called upon me. Abigdon Eliezer, whom I knew at Alexandria, was among them. We argued till four o'clock in the afternoon.

The Greeks receive the word of God with gladness and eagerness. Αληθεια! Αληθεια! is their general exclamation when they see me in the streets, and the Armenians follow their example. I never take my walk without being asked, whether another stock of New Testaments will soon arrive.

May 6.—I called on the great Solomon Ben Menahem Shfiro, who is writing a letter to Henry Drummond, Esq. about the edition of the Hebrew Bible. The rich rabbi Isaac Abulawfia, sent Abraham Ben David to me to-day, and told me, that although I have promised no longer to make presents of the New Testaments in Hebrew, I must be so kind as to lend it him for some time, and he would return it to me after he had read it. I sent him immediately a copy of the New Testament. When I called on rabbi Solomon, I heard rabbi Abulawfia reading the New Testament with a loud voice. He is seventy-six years of age, and the richest and one of the most learned Jews in Palestine. Another great man, rabbi Samuel Mazari, listened to Abulawfia with attention. I entered his room: he said to me, 'A man like me should never burn a book, but rather read and examine it; for you must know that I am a great man; the family of Abulawfia was known six hundred years ago in Palestine. I am in constant correspondence with the greatest rabbies in Stambul, Aleppo,

and Damascus. He observed, that the Jews here will receive with gladness the Old Testament without note or comment. The Caraite Jews called on me; I gave them tracts. I am sure they will not burn them.

May 7.—Rabbi Reuben, the Hasid, called on me; soon after him, Zabl Cohen, rabbi Solomon Ben Israel, and his son Isaac. The conversation lasted for some hours. I have distributed some hundred Greek tracts to-day. I have been very unwell to-day; and have called in an Italian surgeon, who has bled me.

May 8.—Rabbi Reuben called again upon me, and said, that the liiid chapter of Isaiah cannot be applied to Jesus, for Isaiah speaks in the time past, as וישׂע is in ו conversive. I answered, that Isaiah was a prophet, who saw in the vision, events which should come to pass concerning Judah; (Isaiah i. 1;) and it must, besides this, be observed, that the passage begins, Isaiah lii. 13, "Behold, my servant shall deal prudently;" which is in the future. Rabbi Reuben, the Hasid, replied, You have answered very sensibly. Rabbi Isaac Cohen, a schoolmaster of the Spanish Jews, called on me, he is a very sensible man. Rabbi Reuben Hasid called on me, and I read with him 1 Cor. i.

May 10.—Saliba Stanri, a Greek scholar, called on me, and asked for some Greek tracts. Rabbi Joseph Ben Rabi called, argued for several hours, and confessed that he was not able to encounter my arguments.

May 11.—I took again a room in the Armenian convent, for the house of the Turk became unhealthy. I have distributed again some hundred tracts among the Greek inhabitants of the holy city. I never take a walk without being asked by Greeks, and Armenians for tracts and Bibles, and even by many of the Catholic inhabitants, in spite of the excommunication de' frati.

CHAPTER XIII.

Arrival at Aleppo.—Conversations.—Antioch.—Plan of a Seminary at Aleppo.—Lattachia.—The Earthquake.—Cyprus.—The two Greek Boys.—Alexandria.—Viceroy of Egypt.—Rabbies Z. Cohen, and Alexandria.—Distribution of Bibles.—Amharic Manuscript.

Aleppo, August 2, 1822.—After I had remained three months at Jerusalem, conversing with my brethren about Jesus our Saviour and Lord, the same yesterday, and to-day, and for ever, the increasing war between the two Pachas of Acre and Damascus obliged me to leave Jerusalem, and to proceed on my way to Aleppo, to which journey I was encouraged by a kind letter of the amiable Benjamin Barker, Esq. who gave orders to all the agents of the British and Foreign Bible Society, to furnish me with as many Bibles and Testaments as I might require. I distributed a great number of New Testaments at Beyrout, Tripolis, and Lattachia. I met at Sgorta, near Tripolis, an old, but poor Maronite, of much light and knowledge; I gave him twenty-three Arabic New Testaments, to distribute among the Maronite youth of Sgorta, and charged the old man to read these books with the youth, for which trouble I promised him one dollar every month: his name is Yussuf Hawam.

Mr. Barker received me with brotherly affection: he had before furnished me with Bibles; and on my arrival here, he introduced me to all the Consuls, and to the most respectable Jews, so that hundreds of Jews called on me, to whom I gave New Testaments and tracts; and I preached the Gospel to them for hours. My project of establishing a college, has been accepted by the French, Spanish, and English Consuls-General; and Mr. Barker

is appointed director of the Institution. Those three Consuls, and all the European merchants of this place, have signed, and given me their thanks for the project; and they desire me to proceed to England, to arrange the business, and send out masters and assistance for the building of a house. The European inhabitants of the Syrian coast would send their children there. I have, besides this, the satisfaction of mentioning to you, that the Jew Levi, from Leghorn, a gentleman by education, is reading the New Testament, and is delighted with the moral precepts contained in it.

It would be advisable for you to enter into correspondence with Mr. Barker, who is very zealous and amiable, and who is able to give you much information about Syria and Mesopotamia.

Monsieur Lesseps, the French Consul-General of this place, whose friendship I enjoy, is a very religious and learned gentleman. He was formerly Napoleon's ambassador at Morocco, and afterwards ambassador in Philadelphia; he told me he should be glad if you would enter into correspondence with him. The Jews of this place are very ignorant. Not far from Aleppo is a village called Fetif, to which the Jews perform their pilgrimage to a cavern, where it is said, Ezra wrote a leaf of the Torah, on his journey to Babylon.

I hasten to give you the following accounts;—Rabbi Abraham Ben David Shleifer has professed his faith in Christ at Jerusalem. The result of my conversation with the Jewish high-priests, at Jerusalem, was this, that they perceived, and became persuaded, that a better spirit must exist among the Christians in England, than among those in the Levant; and that the Gospel does not contain the superstitious tenets which the Christians of this country practise; and they see that they must give to Judaism a more spiritual dress, in order to maintain their ground with spiritually-minded persons. I gained their confidence so much, that they consulted with me about

their affairs; they made me acquainted with the history of Jerusalem in the last century, and copied for me the poetry of their famous rabbies, about Jerusalem's condition, which I shall send you the next opportunity. The great Solomon Sapira, who is considered as the greatest Hebrew critical scholar at Jerusalem, has written a criticism upon the Hebrew New Testament, and the Hebrew Bible I gave him; but as he had not finished when I left Jerusalem, he wrote me a very kind letter to Jaffa, and requested me to return to Jerusalem; for he does not like to trust the paper to any one else. The political circumstances of this country, the war between the Pacha of Damascus and the Pacha of Acre, did not, however, allow me to return to Jerusalem, according to his wish. I have distributed a thousand copies of the Holy Writ at Jerusalem, which to my delight I saw read by the inhabitants of Lydda, Bethlehem, Ramla and Jaffa.

Israel Smaria, one of the Samaritans of Naplus, who resides now at Jaffa, has given me lessons in the Samaritan tongue, made me acquainted with their customs and feasts, and given me a manuscript, which contains the history of the Samaritans, of Jesus Christ, and of Mahomed and Moses, written by a Samaritan, called Hassan Alsuri; the Samaritan texts cited in this manuscript, prove the authenticity of it. Hassan Alsuri lived 500 years ago. Israel Smaria promises to go to England, and take with him a great quantity of Samaritan manuscripts. He told me that an Englishman wanted to send the whole body of Samaritans to England: I think he meant Lord Guildford. When I arrived at Beyrout, Mr. Laurella, the Austrian Vice-Consul, delivered me a letter from Mr. Barker, who gave me the kind permission of taking from the depot of Testaments, in the house of Laurella, as many as I wanted. I accordingly did so, and sold a hundred Testaments at Beyrout; gave seventy copies to Monsignor Laurella, vicar-general of the Pope, for Matthew Lebauvu, who promised me to distribute them in the mountains, *which*

he did. At Sgorta, near Tripolis, I met with an old Maronite, whom I judged to be fit for becoming, by God's grace, an instrument for enlightening his countrymen; I made him, therefore, a present of twenty-three Arabic New Testaments, and desired him to read them with the boys; he is poor, and, as already mentioned, I promised him a small allowance. I have heard that he performs his duty punctually.

Monsieur Regnault, the French Consul-General for Acre and Saida, who is at present at Beyrout, is very kind to me; we have had several arguments upon religion; he told me that he is ready to give you any accounts that you may desire from him; he requested from me a French New Testament, which I sent him from Lattachia. I was very kindly received by Musa Elias, the British agent at Lattachia; I lodged in his house. Soon after my arrival there, the several Consuls paid me a visit, and promised me their assistance in promoting the word of God. I partly sold, partly gave gratis, at Lattachia, I believe, 124 Arabic New Testaments and Psalters; for Mr. Barker had written to Musa Elias, to furnish me with the Testaments which are there. Bishop Zachariah, from Akar, wrote to the British Vice-Consul at Tripolis, that he wished me to send him an Arabic Bible.

I read to the Jews at Antioch the sermon of St. Paul, when at Antioch. I distributed among them three New Testaments and three tracts. They sung to me some of the hymns which they use in their synagogues. The Greek priests, at Antioch, are very ignorant. I tried to ascertain from them the fact, whether St. Peter was buried at Antioch; the answer they gave me was, that they did not live in the time of Peter.

Mr. Barker, British Consul-General for Aleppo, who was at that time at Swedia, six hours distant from Antioch, was so kind as to send me a written invitation; I went to him immediately; in company with Monsieur Vidal, the Chancellor of the French Consulate at Bagdad;

I spent two very pleasant days, for Mr. John Barker is a gentleman of very good sense, much information, and a very engaging turn of mind, and takes much interest in the progress of the church of God. The above-mentioned Monsieur Vidal speaks the Arabic, Turkish, French, and Italian tongues perfectly well; he may be very useful as an agent of the British and Foreign Bible Society, in giving them accounts of the customs and religions of Chaldea.

I arrived at Aleppo the 9th of July, where I was very kindly received by Benjamin Barker, Esq. the agent-general of the British and Foreign Bible Society, in whose person I found, in every respect, a true brother and fellow-labourer. Wherever I came, I met with depots of Testaments furnished by Benj. Barker, Esq.; he introduced me immediately to John Van Messeyk, Esq. the Dutch Consul-General, in whose house I sleep and eat, and who is a very wise man indeed, and with whom I consult. Mr. Barker introduced me the next day to Monsieur Lesseps, Consul-General of France, and knight of the order of St. Louis. That gentleman had been ambassador of Napoleon, at Fez, in Morocco; he travelled throughout the Barbary coasts as far as Tombuktou; he was afterwards Consul-General of France in Philadelphia; and he has published several books about the government of Morocco, and the constitution of the United States of America. He is a very interesting, and a very religious gentleman. He said to me, A man may be a very moral man, but the passions and corruptions of the heart can be subdued only by the power of the Gospel. He thinks, however, that the conversion of the Jews, especially of those in the Levant, is the most difficult task which a man can undertake; and this is the general opinion.

I have been introduced likewise to Monsieur Durighello, the Spanish Consul-General, in whose house is a Jew, called Carolo de Brandi, who was baptized at Rome. Monsieur Durighello praises his uprightness and faithful-

ness; I have not seen him, for he is at present in Alexandretta, on business. Mr. Barker introduced me then to Monsieur Esdra de Picciotti, the Austrian Consul-General, Eliand Picciotti, the Danish Consul, and Raphael Picciotti, the Russian Consul, all Jews. They were very kind to me, like the other Consuls, returned the visit, and promised to subscribe to my project of establishing a college for Europeans at Aleppo. I have had conversations with some hundreds of the Jews of this place. I distributed tracts and Testaments, and have preached the Gospel to them for hours; but I must confess that many of them are bad; they bought the New Testament from me at a very cheap price, and then took out the title-page and sold the paper to Turkish druggists. Abominable felony, indeed! I prevented this proceeding by refusing them the New Testament under the full price. All the Francs residing here have called on me; and the Francs distinguish themselves, not only by their riches, but likewise by their *moral*, religious and gentlemanly conduct. There are not to be found here such bad fellows as at Cairo. The name of a Franc is highly respected among the Mussulmans at Aleppo; they use the proverb, "La parola d'un Franc!" At Cairo, alas! the case is otherwise. Mr. Benj. Barker received, soon after my arrival, three cases of Arabic New Testaments and Psalters, which were sold in two days. The Catholic Priests here are not so much against the distribution of the word of God, as those of Jerusalem. My project of establishing a college in Aleppo, for the Francs residing there, and for those of the Syrian coast, Tripoli, Lattachia, Cyprus, Beyrout, Saida, Acre, Jaffa, Alexandria, and Cairo, on the Lancasterian system, will be adopted. All the Christian Consuls-General, like Messrs. Lesseps, Barker, and Durighello, and all the Catholic and Protestant inhabitants, have signed the prospectus with joy; and I am desired to return to England, to get your and other kind friends' advice. Monsieur Lesseps has already given notice

of it to his Majesty the King of France, and to the French Embassy at Constantinople. The Jewish Consuls, displeased that we have not followed their mean plans, have excluded themselves from taking a part in this philanthropic enterprise. You will soon receive the plan of the Institution. Monsieur Lesseps gives me letters for the King's Ministers that I may induce them to consult with you on this subject. The whole of Aleppo is now in joy, and thank me for having given them the idea. In the project, the Consuls and Mr. Wolff, are desired to express to Mr. Drummond and Mr. Bayford, the grateful feelings of the European inhabitants of Aleppo towards them for their philanthropic intentions. I have proposed Benj. Barker, Esq. as director of the institution, which proposal has been accepted. Monsieur Lesseps has been my chief patron, in conjunction with Mr. Benj. Barker, for carrying my plan into execution. Monsieur Vidal, who is returning to Bagdad, has taken a copy of the project with him, to procure subscribers among the Europeans in Bagdad; and is sending copies of it to Calcutta and Persia. Mr. Vidal desires to enter into correspondence with you. I have bought for you some very valuable manuscripts.

You will not be displeased that I return to England to complete the establishment of such a seminary. Mr. Ward, for such a purpose, went from India to England; and from England to America, and back to England: and the situation, the climate of Aleppo, the multitude of Europeans there, and the hope that the Levantines themselves may be provoked to jealousy by it, and try to imitate us, and the certainty that those boys, to whom the word of God is given, must read it; all these considerations induce me to lay the matter before the Christian brethren in England, and beseech them to assist in such an important cause. Mr. Benj. Barker is writing to you about it.

Alexandria, Oct. 7, 1822.—This whole day two Greeks,

who escaped from the island of Chios to this place, have been reading together the New Testament in modern Greek, which I had made them a present of. I hear them reading, for I lodge in an inn, and occupy a room close to their's.

You will have received, by this time, the letters which Benjamin Barker, Esq. and myself, wrote to you from Aleppo, *via* Constantinople, which letters stated, that my proposal for establishing a college for the European and native Christians of Aleppo, has been adopted by the European Consuls and merchants of Aleppo; our letters have, likewise, communicated to you the quantity of Arabic Psalters and New Testaments disposed of; and you will know by this time, that I have read to the Jews of Antioch, Acts xiii. 14—41, and that they have paid the greatest attention to me. You know that that word was addressed to the men of Antioch.

Pacifico Levi, Isaac Altaras, and other Jews, residing at Aleppo, have seriously confessed, and openly confessed, that the truth of the Gospel cannot be questioned. The Austrian, Danish, Russian, and Prussian Consul-Generals, who are Jews, visited me often, as did several hundreds of the most learned Jews of Aleppo; so that it was necessary to place a guard at the entrance of the house to keep them in order; for Mussulmans, desirous to hear my arguments with the Jews, accompanied them. Several of the Rabbies asked me what I believed Jesus of Nazareth was? I told them, "The Son of God." They exclaimed, "We have neither seen nor heard it!" and I replied to them, "I have seen it, and I have heard it." Voices of other Jews present were heard, "The gentleman speaks the truth!" I have preached to them for several hours without interruption.

I left Aleppo on the 3d of August, and arrived at Antioch again on the 5th, where I stopped till the 11th of August. John Barker, Esq. British Consul-General of Aleppo, who was there with his amiable family, told

me, that the Ansari, idolaters, continue to read the New Testaments I gave them. I again distributed some New Testaments in Persian and Arabic.

I left Antioch the 12th of August, and arrived in the village Jesia, near Lattachia. The heat induced me to determine to sleep in the open field, rather than accept the kind offer of Mahomed Aga, one of the Shechs of the Ansari, who invited me to sleep in his house, *which was built of stone:* and thus it was thy will, O Lord; blessed be thy name, Jesus Christ! possessed of glory and honour. As I firmly insisted upon remaining with my servant in the open field, the Shechs and the other inhabitants of the village came to talk with me in Arabic; I told them that their brethren in Antioch had accepted copies of the Gospel, and were reading them with interest. The Shech, Mahomed Aga, desired me to give him some copies, and I promised to comply with his wish the next morning after my arrival in Lattachia: and thus we sat comfortably together on the ground, drinking milk, and smoking the pipe, and conversing. There was a great wind—calm at nine o'clock, and twenty minutes after, that very evening, "the Lord looked upon the earth, and it trembled!"—A terrible shock, first horizontal, and thirty-six vertical ones, accompanied by a noise like the thunder of cannons, proceeded out from the earth. I prayed, crying unto Jesus my Lord, and the Ansari exclaimed, 'Merciful Lord, Merciful Lord!' We first stood still upon one place, but we feared to stand still; we leaped about, but we feared to leap about; for the earth threatened every where to open her mouth, and swallow us up. The falling of houses, the shrieks and lamentations of dying women and babes, who were plunged in the time of sixty seconds into an awful eternity, produced in us all the *firm belief* that the judgment day of the Lord was coming! Mahomed Aga exclaimed, 'This is of the Lord!' The observation of that Ansari makes me believe that the sect are not idolaters, for I cannot suppose such

an observation, in such a *terrible* moment, could be hypocrisy. I felt more than ever the force of the passage in the sacred writ, which says, "Ye mountains, fall on us; ye hills, cover us!" I can say, that I was the instrument, in the Lord's hand, of saving the lives of many persons; for if I had accepted the offer of the Sheeh, and had entered his house, we had all become victims of the earthquake. The earthquake was, after the terrible shocks, felt repeatedly every hour, two and three, and often four times, throughout the whole night. I went the next day to Lattachia, but I found that all the inhabitants were out in the open field, having left their property behind, which was buried under the ruins of their houses. I saw many naked, and they went not back to take their clothes; and I saw sucking children fainting away, for they drank the milk of terror. Woe was unto them that were with child, and to them that gave suck in that day. I went first to see the Franks of the town, and then the Greeks; they were all with pale faces, and with tears in their eyes; and those, who received me on my first arrival at Lattachia with kind countenances, were so taken up with sorrow, heaviness, and terror, that the mother did not mind the cries of her babes. One hundred and fifty houses were utterly destroyed, and some hundreds of persons lost their lives. It did not cost me much trouble to induce both Catholics and Greeks to kneel down with me, and to pray to our Lord Jesus Christ. Even those prayed, who, in the time of peace and ease, had denied the Saviour's benefits; but earthquakes interrupted our prayers. I sent immediately several expresses to Antioch, which cost me altogether eleven dollars, to learn what had become of Mr. John Barker and his family, for news arrived at Lattachia, that Antioch, Swedia, Scanderoon, and Aleppo, had been utterly destroyed, and this news was true. I received an answer from John Barker, Esq. and at the same time an express arrived from Benjamin Barker, Esq. informing me that John Barker, Esq. his wife, and little girl, Benjamin Bar-

ker, Esq. and all the European Christians of Aleppo, had been saved by the Grace of the Lord. John Barker, Esq. was just going to bed when the shock took place; the wall of the room, and the stairs, all gave way in a moment, and John Barker, Esq. and his wife, were precipitated on the ground, and buried under the ruins, but were carried out safely, with only some trifling scratches. Benjamin Barker, Esq. was seriously wounded, but is now recovered—all the towns, villages, and cottages, twenty leagues around Aleppo, have been utterly destroyed; forty thousand of our fellow creatures lost their lives. The Jew Esdra de Picciotti, the Austrian Consul-General, lost his life, and was buried under his sixteen horses, which were all killed. At Aleppo, 25,000 souls were buried with dead horses, cats, and dogs. There were 3000 Jews at Aleppo; 2,500 of them became victims of the earthquake: their ancient synagogues, which have been standing from the time of the second temple, are utterly destroyed. Not *one single* house in Aleppo has remained whole. Spirits of those rabbies! when I told you that Jesus was the Son of God, you exclaimed, 'We have neither seen nor heard it!' Spirits of those rabbies, it seems to me that you are now standing before me, and it seems to me that I hear you exclaiming, "We do now see it—we do now hear it —That Jesus is the Son of God!"—Many of those children who were intended to be sent to my projected college, are now in another college—in the college of the other world.

Dear friends, I beseech you, weep with me! For many children died after the earthquake, who sucked the milk of terror at their mothers' breast! I sat the 20th of Aug. on the ground in the garden of the Greeks, and was writing a letter,—a terrible earthquake took place again! And there was lamentation of children and women, and young and old men! Thou, O Lord, let us never forget it, thou dost neither slumber nor sleep! Unbelieving Turks have perished in all the towns of the Pashalic of

Aleppo, for disobedience to the Gospel's warning. They who were in the field, returned back to take their clothes. Some days before my departure from Lattachia, a caravan of Turks arrived from Aleppo. I met them in the field. They were Turkish soldiers. They asked me; "Are you in peace?"

I. In peace, praise be unto God, the Lord of the worlds!

Turks. Aleppo is gone! Aleppo is no more! and saying this, they began to beat their breast; and they lifted up their voice, and cried and wept, and exclaimed, "This was of the Lord, this was of the Lord!"

I desired Musa Elias, the British Agent of Lattachia, to furnish me with some copies of the Arabic New Testament, to distribute among the poor and afflicted; but the whole stock has been buried under the ruins, and nobody dares to enter the town to search out the buried property. Poor Musa Elias, and many of the Europeans, have lost all their property. Shocks have been felt four and five times a day for forty days. What an awful instance of the power of God!

I left Lattachia the 29th of August, and arrived at Cyprus the 4th of September. Mr. Vondiziano received me very kindly. He is the British Consul-General of the islands. He gave me a room in his house. All the European Consuls, without exception, have requested that the College, which I intended to establish at Aleppo, should be established at Cyprus. The prospectus is drawn out, and signed by all the nine Consuls of Cyprus, and all the Europeans of Cyprus. Mr. Capara, the Austrian Consul-General of that island, and Mr. Neville, the Chancellor of the English Consulate, request to have tracts and Bibles for distribution.

Two Greek priests, and their two servants, by command of the Governor of the island, and the General of the troops, have been condemned to suffer death, by receiving a thousand stripes, and they are already put into prison.

As they were not protected by the Consuls, no Consul thought it adviseable to interfere. I first asked the English Consul, whether he had any objection to my going to the Governor and the General, to ask them as a favour, to spare the lives of the two priests and their servants. As the Consul had no objection, I went to both these Turks, i. e. the General and the Governor. I shewed them my Firman, which Lord Strangford was so kind as to procure for me from the Porte, and the letter of recommendation obtained for me by Mr. Salt, from Mahomed Ali, Viceroy of Egypt, and made my request to them. They complied with my wishes, and the Greek priests, and their servants, were immediately set free. I myself went to the prison, and took them with me from thence to the English Consulate.

Two noblemen of the Greek nation were condemned to death, before I arrived at the island. One of them was beheaded, and all his property confiscated; and the other saved his life by exclaiming: "There is one God, and Mahomed is the prophet of God,"—he apostatized. Their two boys, one eleven years of age, and the other fourteen, were in danger of being taken by the Turks, and educated in Mahomedan darkness. I took them with me, with the written consent and permission of their mothers, and of the British Consul-General, and the approbation of all the European Consuls, and all the European inhabitants of the island; they are now with me here in Alexandria, and give me much joy; they have talents, and I intend to send them to England, that they may be educated in science and vital Christianity, and return as missionaries to their own nation; they read and write, and speak the modern, and understand the ancient Greek; and they know a little Italian. I am persuaded that you, and other English friends, will take care of them.*

* The two Greek youths reached England in the early part of 1823; and were placed at the school of the British and Foreign School Society, where they both distinguished themselves as well by their talents, as by their uni-

At Cyprus, there are no Jews, and the reason is this. There were many Jews there some hundred years ago; but it came into their mind to endeavour to establish a new Palestine upon that island. In their fanaticism they murdered a great many of the Gentile inhabitants; but they were finally compelled to lay down their arms, and fly from the island.

I arrived at Damiat the 24th of September, 1822. I explained to Mr. Surrur, the British Vice-Consul of that town, the object of the Bible Society, and the object of the Society for promoting Christianity among the Jews. He answered me, in a letter, that he will be most ready to promote the objects of both Societies. At Damiat there are twenty Jewish families, and some thousand Catholic and schismatic Greeks.

Rabbi Maimon, the most learned Jew of Damiat, called on me; I read with him the Prophets and the Gospel, and gave him a New Testament in Hebrew; he promised to read it attentively, and after one month, to communicate the result of his enquiry to Mr. Surrur.

I arrived at Alexandria the 4th of October, where I was received with true brotherly kindness by Mr. Salt, his

form good conduct. The eldest was found qualified, in the autumn of 1825, to proceed to Greece in company with a Scottish gentleman who was going thither for the purpose of promoting education, and he has ever since been usefully and actively employed, in forming and superintending schools, according to the plan of mutual instruction, which is adopted and taught by the British and Foreign School Society. The youngest lad is still in England, and is very well known to the Editor. He is decidedly a lad of superior abilities, and he gained much credit at the School examination in 1826, when the first prize was awarded to him. He is considered to be a youth of so much promise, that an effort is now making to raise a fund for completing his education in the higher branches of knowledge before he returns to his own country. Mr. Millar, Secretary of the British and Foreign School Society, has consented to receive the contribution of any friend who may be willing to assist in this object. The Editor hopes and trusts he may be allowed to recommend it to the attention of the Christian public.

lady, and mother-in-law, and Mr. Lee and his family: they were at dinner, and invited me immediately to dine with them; and Mr. Salt delivered to me the letters which Mr. Drummond sent to him, in which I found a letter of my dear Mr. S. and Mrs. D.

Mr. Salt having promised me an introduction to his Highness the Viceroy of Egypt, commissioned Mr. Bogos to introduce me to that great personage. I was accordingly introduced to his Royal Highness, who desired me to sit down at his right hand; and a cup of coffee was brought to me. As the etiquette requires that he should be addressed in the Turkish tongue, Mr. Bogos was my interpreter. I thanked his Royal Highness for the letter he gave me before my departure for Syria, which letter, I said to him, had not only been of great use to me in his own territories, but was highly respected by all the governors throughout Syria. I told him farther, that his name and his glorious deeds, the battles he had fought, and the *Wachabites* he subdued, are the general subjects of which the caravans sing, and that his name is a safe and sure passport among the Arabs of the desert of Bagdad. He was exceedingly pleased with all this; and he asked me how long I had been from Jerusalem. I told his Royal Highness that I had projected the establishment of a college for the inhabitants of Aleppo, which was accepted with a heartfelt joy, but the earthquake rendered it impossible to carry it into execution there; I asked his Royal Highness whether he would permit my friends, Henry Drummond, Esq., and John Bayford, Esq., and my other friends in England, to establish such a college in Bulaka, near Cairo? His Royal Highness replied; "I have not the least objection; and you may write to your friends, that I permit it with the greatest pleasure." He told me that he has already begun to establish a little institution at Bulaka, which is under the inspection of Haggio Osman Nourreddin. I said, that I had the plea-

sure of knowing Haggio Osman Nourreddin, and I should be very glad if his Highness would send him to England for some time. His Highness observed that he intended to do so some time or other.

The Viceroy of Egypt is much like Pope Pius VII., in his outward appearance—only of a stronger constitution. Henry Salt, Esq. himself called on the 8th of October on his Highness to speak with him, to see whether he was really disposed to keep his promise with respect to the establishment of a school at Bulaka, and he found him really so, which you will see by the memorandum of Mr. Salt himself. Speak about this with Mr. Allen.

My Greek boys are very diligent. I confess that it gives me more joy to do good to a Gentile than to a Jew; and since I have had those two boys with me, the love of the Lord Jesus Christ has become more sweet to me.

With the humblest respects to Lady Harriet, I recommend myself to her ladyship's and your's, Mr. and Mrs. Bayford's, Mr. Simeon's, and Mrs. Dornford's, and all the Society's prayers.

No personal insult took place against me in Jerusalem; except that the Catholics publicly preached against me; and accused me to the governor as one who desired to convert Turks. The governor did not listen to them, and remained firmly my friend. The letter he wrote to Henry Drummond, Esq. will convince you of this. Several Jews wrote to me after my departure, requesting me to return to Jerusalem. Greeks and Armenians, and even many Catholics, walked upon Sion, and in the valley of Jehoshaphat, and read the Gospel, and exclaimed; "Truth! wonderful!"

Alexandria, Oct. 21, 1822.—Peter Lee, Esq. has had the kindness to introduce me himself, for the second time, to Mahomed Ali, the Viceroy of Egypt. His Highness received me again with his former condescension and kindness. Mr. Lee requested his Highness to explain the permission he had given me to establish a

school at Bulaka, according to the Lancasterian principle. His room was filled with Turks, and he desired them all to leave the room, and then observed, that he wished with all his heart to have such an establishment, but he was afraid that if the philanthropic gentlemen of England were to send masters, and those masters after all did not find many pupils, on account of the ignorance of the people, they would lay all the fault upon him, i. e. upon his Highness himself; he wishes, therefore, that those gentlemen, as Mr. Drummond and others, would be so kind as to put down their plan upon paper, and send it to Mr. Lee, or Mr. Salt, who will lay it before his Highness. And his Royal Highness thinks, that in one year the whole project may be brought into execution." His Highness repeated again his hearty desire of having such an establishment, but on account of the ignorance of the people, he wishes it should be done gradually. Both Mr. Lee and myself told him, that we have examples of the most ignorant people who have been gradually civilized; and I told him, that his Highness's name would be celebrated by all the civilized of the earth. I beg you, therefore, dear friends, to open a correspondence with Mr. Salt and Mr. Lee for this purpose. I am now going direct to Malta, and there I shall expect your answer.

I have already mentioned to you, that I have taken with me from Cyprus, two Greek boys of promising talents, the one fourteen and the other eleven years of age; the father of the younger one has been put to death, the other renounced Christianity to save his life; *trying to save his life, he lost it.* I rescued the boy from the tyranny of the Turks. I am sure you will not be displeased that I have taken this step, for it was not only approved of by all the consuls of Cyprus, but likewise by all the Europeans of Alexandria, who told me, that I could not have given a greater proof of the *true spirit of Christianity* than by such an action—and the Jews are astonished to see one of their brethren do such an act of charity to-

wards two Gentiles. If you think that I might send them to England, I will procure them at Malta a cheap passage, by means of my friends there; or if you should think that they had better be sent to Corfu, I beg you to write about them to the Right Hon. Lord Guildford; they write perfectly well the modern Greek, speak it, and read and understand the ancient Greek. The American Missionary Society, I know, want Levantine boys; I am sure that they would receive them at Boston, if they were recommended to them by you.

I must return to a Jew at Jerusalem, and mention to you a conversation I had with him. The name of the Jew was Zabel Cohen. R. Zabel Cohen was one day in the Medrash (i. e. Jewish college) at the time I was at Jerusalem; I was astonished to see among his disciples, boys of seven years of age, who read the superstitious disputations of the Talmud with the greatest facility. I desired rabbi Zabel Cohen to shake hands with me.

Rabbi Zabel Cohen. No, I cannot shake hands with you; it breaks my heart as often as I look upon you; for you are of so much understanding, a lover of Israel, and the son of a rabbi, so that, if you had come to Jerusalem faithful to the Jewish religion, the greatest man of the Jews of Jerusalem would have given you his daughter in marriage; but now *it is a pity, it is a pity, it is a pity.*

I. To know Jesus Christ as the Saviour of sinners, is better than all the daughters of the great men of this world.

R. Zabel Cohen. I am not able to argue with you, but I can only say, that it is a great pity.

I intend to return from Malta to Jerusalem, and then I shall visit Safet, which is called *Galilee. Gelil,* in Joshua is named as the place of one of the cities of refuge for the manslayer. Simon Bar Johai resided there, but his proper native place is Tiberias, which is called *Rakaret Kinnaret,* in Joshua xix. 35, and *Famias,* in the Gemara of Sanhedrin, in Perek Helek: and Targum Onkelos speaks of Tiberias

by the name of *Genusar*. The Talmudical legends relate many things of those two places, Tiberias and Safet. Rabbi Akiba, (upon whom be peace,) lived at Tiberias, with his four and twenty thousand disciples; all those disciples were killed in less than fifty days by the plague, by an immediate decree of the Holy One, (blessed be he,) on account of their continual disputes and envy. This story puts me in mind of the Catholic legend of St. Ursula, and her twelve thousand maidens; they were all buried in a church at Cologne, in Germany. It is believed, that the Messiah will make his first appearance in Safet, according to the assertion of the Sohar. In the Gemara of *Orla* and *Halla*, much is said of Safet.

The following great men of the *Tunaim*, in ancient times, who composed the Mishna, lived at Safet; rabbi Kahana; rabbi Jehia, and his sons; rabbi Pinehas Ben Yoir.

Oct. 21.—Rabbi Alexandria Ben Ishak, from Tiberias, called upon me, together with his son; he is seventy-five years of age.

I. I wonder that you travel about, as you are such an aged man.

Rabbi Alexandria. I am a poor Jew from Poland, residing at Safet, and desire to marry my son to one of the daughters of Israel, and for this reason I wish to collect so much, that I may be enabled to give him a few hundred piastres on his wedding-day; but I may apply, with respect to my journey, the words of the Mishna of Sabbath, in the twenty-fourth treatise; 'One, whose circumstances become dark, goes to travel about, and after he has gained something, he gives his money to the idolater; if no idolater is there, he gives it to the ass, and then he returns empty, just as he set out:' for you must know, that the times for Israel, on account of the multitude of our sins, are now so troublesome and so dark, that if a man goes out to collect something for his poor family, before he

comes home, he is obliged to give all he has acquired, either to the Turk or to the ass-driver. Thus it is with us on account of the abundance of our sins.—But I must make a proposal to you, and hope your excellency will not be displeased.

I. Not at all.

Rabbi Alexandria. I observe that your Excellency has learned much learning, and that your Excellency is amiable with much amiableness; I beg you, therefore, to go back with me to Safet, to live there as a Jew, and marry a pious and virtuous daughter in Israel, and make of your children, lights in Israel.

I. I am a Jew by birth, and I am a strict believer in Moses and the Prophets; but the grace of the Lord has convinced me by reading Moses and the Prophets, that Jesus of Nazareth is the very Son of God; God over all, blessed for ever, the Mighty God, the Prince of Peace.

Rabbi Alexandria. I can believe that Jesus of Nazareth was the Messiah, for the Messiah has been born in every age, in Poland and Jerusalem.

I. The Scripture tells us no such thing. I showed him the New Testament, and read to him some passages of it; he listened with the greatest attention. I asked him whether he would accept the book and read it, and then give me his opinion of it.

Rabbi Alexandria. Such a book must be read with due attention; I could not, therefore, return it for some weeks.

I. I make you a present of this book.

Rabbi Alexandria took hold of my hand to kiss it, and exclaimed, "Oh, that your Excellency may live a hundred years, and rejoice with a great joy!" He related to me, after this, the account which I so often heard mentioned at Jerusalem, viz. the circumstances of Count Hadozky embracing the Jewish creed. I told him I did not wonder at it, in one who saw the folly, the superstition, and

the abominable idolatry practised and sanctioned in and by Popery, and who did not know the precious doctrines of the Gospel.

I have already preached three times at Alexandria; once in German, and twice in the English language. Mr. Dumreicher, the Danish Consul, gave me his room to assemble the people there, on the Sunday; and Mr. Lee allowed me his hall for divine service, according to the Liturgy of the Church of England, and to preach a sermon in the English language.

The blessings of God are visible in my weak undertakings.

1. Messrs. ——— and ———, two Germans, have become so seriously disposed, that they are now reading the Bible, and several tracts with which I furnished them.

2. Several others who in former times clearly and boldly professed infidelity, now begin to speak of the word of God with more respect, and acknowledge that faith is the only means of procuring rest to the soul; and they deplore that they have not the gift of faith.

Another, who is very wise, read the Bible, and told me in the evening at supper, in the presence of sixteen other gentlemen, that he had read a great portion of the Bible in the course of the day, and that he found a great many contradictions in it. His name is Mr. G., a French merchant.

I desired him to point out to me the contradictions.

Mr. G. Is it not said in Scripture that, in the time of the deluge, the whole world was destroyed?

I. Surely; except Noah and his family, and the pairs of every kind of animals.

Mr. G. How was it then possible that the book of Moses was preserved in the time of the deluge, as it is said that all things perished?

I. How was it possible that the writings of Voltaire were not destroyed in the time of the deluge? The books of Moses were not destroyed in the time of the

deluge; for they were written many centuries after the deluge.

Mr. G. How does it happen that neither Homer, nor Socrates made mention of Christ?

I. Christ was born many centuries after them.

These are literally the questions of a diligent reader of the writings of Voltaire: the questions not of a peasant, but of a gentleman educated dans les Lycées de la France, in the time of the great Napoleon.

As soon as you have written to me what to do with the two boys, I shall continue my journey to Persia, *via* Jerusalem, in the company of Monsieur Berggren, aumonier and chaplain to the Swedish embassy of Constantinople, who travels at the expence of his majesty the King of Sweden, whose acquaintance I formed at Alexandria, a year ago, and again in Syria, and who wrote to me lately from Constantinople, that I should accompany him on his voyage to Persia and Bombay. He is ready to stay in one place, as long as I think necessary.

Some years ago there was a Roman Catholic mission at Mosoul; but, as they were not liked, they left the place: they were Dominican friars, and they lived together in a convent, which now stands empty. If you have no objection, I could settle myself at Mosoul, and travel about from time to time, into different parts of Persia, India, and China. Perhaps the Lord, who gives me the means in hand for the execution of his purposes, may crown this mission with success. Mr. Bogos, the first interpreter to his Highness, the Pacha of Egypt, who is an Armenian, and is highly revered and respected by his nation, has given me a letter of introduction to the enlightened and powerful Patriarch of the Armenian nation, residing at Constantinople, in order that he may listen to me, when I propose to him to unite the Armenian church with the Protestant churches of Europe, and to declare the Bible as the only authority in matters of faith. Mr. Bogos has also given me letters for his friends in Smyrna,

in order that they may recommend me to the most respectable of the Armenian nation in Constantinople and Ech-Miazin. I beg you to send me a letter of introduction to the Right Hon. Lord Strangford. It is true that Lord Strangford is not at Constantinople at present, but he may return. I should be much obliged to you, likewise, to procure me a letter for the French Ambassador at Constantinople, who may give me letters to the Catholic convent at Jerusalem on my return there.

My dress is now in a sad condition, as the expence I was at for the boys, did not permit me to clothe myself. I beg you therefore to write to Mrs. Stennett, who knows the tailor as well as the shoemaker in London, who have my measure, that she may send me some clothes; for one is much respected here in an English dress.

Oct. 23.—After I found that Mr. Leopold d'I———, a merchant of Alexandria, who is the son of Monsieur Domque d'I——, Vice-Dome de S. A. Monsieur le Prince de Porzia, of Klagenfurt, in Carinthia, was persuaded at last that the Bible is *a most useful book*, I tried to induce him to promise me to promote the cause of the British and Foreign Bible Society, in his *native country*, especially as he is now about to depart from hence, *via Trieste*, to his native place, *Klagenfurt*. I addressed myself to him by letter, to which he wrote me an answer in duplicate which I send you. I send to you likewise the letter of Mr. Letzen, another merchant, who promises to give five dollars yearly to the Bible Society, on his return to Germany.

Oct. 26.—I undertook the distribution of Bibles and Testaments; which I began, by distributing first the Reports of the Bible Society, which Mr. Lee was so kind to furnish me with. After I had done this, a great many people, Italians, French, English, and even one Spaniard, and Jews and Turks, crowded into the court-yard of Mr. Lee, who left at my disposal the whole stock of Bibles and Testaments. I sold about fifty Armenian

Bibles and Testaments, a great quantity of Arabic Bibles and Testaments, and almost the whole stock of Italian Bibles and Testaments, and several Hebrew and French Testaments, in less than five hours. A great many I gave gratis, and for a very low price, in order that they may be easily circulated. I afterwards observed several of the purchasers reading the books in the street.

Segnor Grazia Dio Fernandez, a respectable young Jew, called on me, and desired Italian and French Bibles and Testaments. I complied with his wish, and gave them to him gratis. After him, the Jew Marpurgo, jun. and his friend, Jew Isaac Sonnino, called on me; they desired Bibles and Testaments.

Isaac Sonnino (who speaks English.) I have had the pleasure of attending the sermons of the Rev. Mr. Hatt, English preacher at Leghorn. He preached very well indeed, and I am persuaded that the Protestant religion is better than the Roman Catholic.

I. You should say, the religion of the Gospel, which is the pure religion, is better than the Roman Catholic religion. I read to them several passages of the New Testament.

Marpurgo. Why did not God give the Christian religion in the first instance, as he is *omniscient*, and knew that it was the best?

I. He did give the religion of Christ immediately upon the fall of Adam; and after this, to the people of Israel he gave the bodily advent of Christ upon earth, which was only the accomplishment of the religion of Christ, before given in types to the Jews upon mount Sinai. I read to them the prophetical passages of Genesis, Deuteronomy, Jeremiah, and Isaiah.

Marpurgo. My cousin, Dr. Marpurgo, goes too far in his system. Men must have a religion, and I have not the least objection to embrace the Protestant religion.

Sonnino. The Protestant religion rejects all those abuses which prevail in the Romish church. I constantly

read the New Testament, and I hope that many Jews will turn to Christianity.

I read to them the reports of the Jews' Society; especially the letters of Mr. Marc; they seemed much pleased with them.—They promised to call often on me; and Sonnino told me, that he will come and hear me preach at Mr. Lee's. I have, however, heard that they are ashamed to confess to others, their willingness to embrace Christianity.

Oct. 27.—I preached at Mr. Lee's on the pardoning grace of God, and took Micah vii. 18—20, for my text.

Oct. 28.—I again sold a great quantity of Bibles and Testaments; and several Italian Jews bought French New Testaments; I also sold several English Bibles to English sailors.

Oct. 29.—I again sold a great many copies of the Holy Writ, and many were displeased that I was not able to give them more Italian Bibles and Testaments. Dr. Marpurgo himself bought an Italian Bible.

I called this evening on Dr. Marpurgo. We had a long conversation about the duty of a Christian, to be ready to lay down his life for the truth of Christianity; for this Dr. Marpurgo has no desire. He told me that he has read in the reports what was said of him by the late missionary Burkhardt, who called him an infidel. Dr. Marpurgo observed, that Burkhardt had described his character justly and according to truth. Dr. Marpurgo made me a present of some bottles of Malaga for my voyage.

Oct. 30.—Rabbi Jacob Mesicha called upon me. We conversed freely about the truth of Christianity. He told me that the sceptre is not yet taken from Judah, for Esdra de Picciotto, the Austrian Consul-General of Aleppo, who was lately killed in the earthquake, was endowed with royal power.

Oct. 31.—Rabbi Jacob Mesicha called again, and told

me, that Reuben, of the Beni Khaibr, who resides at Mecca, and Ilit, near Bagdad, came to Alexandria to buy soap forty years ago.

Nov. 1.—I called again on Dr. Marpurgo. He told me that an Abyssinian Jew came to Alexandria several years ago. Dr. Marpurgo's father-in-law saw him. Dr. Marpurgo maintains that there are Jews in Abyssinia, who only have knowledge of the Pentateuch, the book of Samuel, and the Proverbs of Solomon. "It seems," Dr. Marpurgo said, "that they were sent there on an expedition, by king Solomon, when he sent to Ophir for gold; and that they did not return." It would be interesting to know how far Bruce's account of the Jews in Abyssinia is accurate.

Nov. 2.—Peter Lee, Esq. British Consul, introduced me to a very respectable Jew, who does not wish that his name should be printed. He is from Leghorn. He spoke with the highest regard of the Christian creed. He gave me the direction of Signor Salomon Malak Rab-a-Kaal, della Nazione Ebrea di Livorno, whom he describes as a most learned and liberal gentleman. He told me, beside this, that I should find a great deal to do among the Jews at Leghorn.

Nov. 3.—I preached again at Mr. Lee's, before his whole family, Mr. Gleddon and his family, and the English captain and some merchants. Mr. Vedava, a Catholic, who is chancellor to Mr. Lee, likewise attends my sermons.

Nov. 4.—Mr. Gleddon, an English merchant of this place, invited me to supper, and talked with me about the conversion of the Jews. He wished to confide his son to my care, in case I should return to Cairo.

Nov. 5.—A great inquiry has been made after Italian, French, and Greek Bibles and Testaments.

Nov. 7.—An old Jew called on me, and applied all his Talmudical knowledge and wit, to get from me—nothing but money. Jew Valency, from Venice, called upon me,

and conversed with me several hours; he said afterwards to D'I——, that he was much edified by my conversation. He is a Jew of property, and is seventy-three years of age.

Nov. 8.—Captain Senner, the same Captain who on the 15th of June, 1821, took me from Gibraltar to Malta, at a very cheap rate, on board his brig, called the Shamrock, arrived almost at the same time with myself at Alexandria, in the fine brig, the Friendship. He will take me back to Malta. He is a gentleman of Christian sentiments, and great energy; and, as he sincerely desires to be useful to the Bible Society, I am persuaded it would further the cause of the Bible Society, if they would make him their regular agent, and charge his ship, Friendship, with a cargo of Bibles in all languages, for Alexandria, Beyrout, Cairo, and Tarsus. He is a gentleman upon whose integrity the Bible Society may depend. Peter Lee, Esq. and Mr. Thurburn, speak of him with the highest regard. Bibles could by him, in a very easy manner, be conveyed to Suez and Mecca, spots to which Bibles never have yet come. I should be very much obliged to you, to introduce Captain Senner to the Bible Society, and to the London Society for promoting Christianity amongst the Jews. In this case, Mr. Senner could be my regular correspondent, should I proceed on my journey to Persia and Abyssinia. And as Captain Senner is to return immediately from Alexandria, I should be very much obliged to you, if you would give him the preference to any other, in commissions. Captain Senner resides at Liverpool, and as his pious lady is going out with him the next time, you will be so kind as to furnish her with a quantity of tracts and Bibles, to distribute among the ladies of the Levant. I addressed myself to him by letter, entreating him to promote the cause of the Bible Society: I send you his written answer. As it is very likely that I may succeed, with the assistance of the American missionaries, in establishing a regular Missionary Institution at Jerusalem, Mr. Senner may bring

the necessary Bibles to Jaffa, from which place they may easily be sent to Jerusalem. I shall write an account of him to Messrs. Fisk and Temple, that they may recommend him to the American Society. The cause of God will, under God's grace, be promoted in this manner.

[Here follows a list of Bibles, Testaments and tracts, in various languages, which Mr. Wolff requests may be sent to him by Mr. Senner, on his return.]

It might be very useful if the Bible Society would procure Arabic, Greek, Turkish, and Italian translations of their reports; a great many people desire this. Peter Lee, Esq. told me it might be well, if the Bible Society would print portions of the Psalters, of the Old and New Testament, which one might carry about in the pocket; and then selections of fine passages, as we have of Milton and Shakespeare.

Nov. 9.—The Lord blessed the words of consolation which I spake and read out of the Bible to Mr. Gleddon and his lady, who have lost a hopeful son. I read the Scriptures with them, and prayed till eleven o'clock at night.

Nov. 10.—I preached for the last time at Mr. Lee's. I took for my text, "Now is the accepted time, now is the day of salvation."

I read the burial service of the church of England, when Mr. Gleddon's son was buried.

I embarked in the evening, together with my two boys from Cyprus, on the wide seas, on board the Friendship, commanded by my friend Mr. Senner. He takes a fatherly interest in the two Greek boys; and gave me very sensible and affectionate advice how to treat them, that they may come well instructed to England.

Nov. 12.—Mr. Thurburn, of the house of Briggs and Co., a gentleman by birth and education, came on board and took breakfast with us. He desired me to recommend Mr. Senner to you, for the purpose I have already mentioned. We conversed together about the truth of Chris-

tianity; and he told me I might make mention of his name to you, and the Bible Society, as one who wishes to be useful. He ardently desires that a clergyman of that Society should be sent to Alexandria; and likewise that a Lancasterian school may be established there by your aid.

A Piedmontese gentleman arrived in Alexandria, eight months ago, whose name is Signor Urelli; he established a school for European children, and has already forty pupils, among whom are French, English, Italian, and some Jewish boys. I promised to send him as many books as he wishes, in Italian and French, for his school. It might be well if you could send him books upon the Lancasterian system.

I must not forget to mention to you the following circumstance: When I was at Jerusalem, the dragoman of the Armenian convent introduced me to an Abyssinian priest, who is in possession of two Amharic manuscripts, the one contains the whole New Testament, the other all the Psalms of David, with hymns to the Virgin Mary, the Song of Habakkuk, &c. He was ready, at the recommendation of the Armenian dragoman, to sell both manuscripts for sixteen Spanish dollars, but as my money was not arrived from Beyrout, I was not able to give him the money. I intended to send the money from Jaffa, to which place I was proceeding on the next day, but the danger of the road from Jaffa to Jerusalem increased to such a degree, that none dare to go there. Mention this circumstance to the Bible Society, for I know that they are in want of an Amharic New Testament.

Rabbi Mose Mesicha, of Alexandria, told me that fifty years ago a letter arrived at Leghorn, from the tribes of Reuben, Gad, and Manasseh, desiring to know the situation of the land of Heshhon. The letter arrived at Leghorn, whence it was sent to Rabbi Abram Divan, the president of the Jews of Jerusalem, who was at that time in Alexandria.

The Jews translate בהמות בהרי אלף (Psalm l. 10, which is rendered in the English Bible, "the cattle upon a thousand hills,") "the Behemoth upon a thousand mountains." The Talmud says, the Behemoth is a beast that eats every day the grass of a thousand mountains, and that it is an animal which they shall eat on the arrival of the Messiah.

You will surely approve my going to Malta, when you consider that the American missionaries, Fisk and Temple, are now there, with whom I intend to return back to Salonichi, Constantinople, Alexandria, and Jerusalem.

You will receive by the hands of Mr. Senner, the following books and Arabic manuscripts :—

1. Discourses of Johannes Damascenus.
2. Arabic Koran.
3. Hebrew manuscript, containing the principles of a Jewish sectarian, which is very scarce indeed. He was called Israel Baal Shem.
4. The History of the Samaritans, written by a Samaritan.
5. Polish-Jewish Liturgy.
6. Greek Psalter, manuscript.
7. Two volumes of Caraite Liturgy.
8. Galistan Persian manuscript.
9. Persian manuscript.
10. Arabic Pentateuch in manuscript.
11. Book Kosri.
12. Greek Psalter.
13. Sepher Jesharim.
14. Greek Psalter.
15. For the Rev. Mr. Owen.
16. Hebrew tracts, a hundred years old.

It would be very adviseable for the missionary students at Stansted Park, to read the Hebrew manuscript (No. 3.) containing the principles of Israel Baal Shem, the Jewish

sectarian. There is, in that sectarian's principles, much tendency to Christianity. Rabbi Mendel was struck with amazement, when he found me acquainted with the principles of Israel Baal Shem, for this sect is very numerous in Poland; and I am persuaded that those Jews in Poland, who receive so readily the New Testament, must be of the sect called the Hasidim. The chief principle of that sect is, that the *Mahshaba*, the intuition, thought, and spirit of the law of Moses, is of importance rather than the outward observance of it, and they apply, to maintain their principle, Jeremiah xxxi. 31—33, and believe that by this verse it is indicated, that the ceremonial law will be abolished in the time of the Messiah, and that we shall then understand the *tuam*, (the *taste*, or real purport,) of that *law*.

CHAPTER XIV.

Messrs. Fisk and King, American Missionaries.—Meditations and Prayers whilst in Quarantine.—Letter to the London Society, announcing his return to the East.

Nov. 28.—I arrived again at Malta, after a pleasant passage of sixteen days. Dr. Naudi came immediately, and told me that he had received letters from dear Mr. Drummond and Mr. Bayford, and promised me to take care that I should soon get out of quarantine, in order that a Jewish association may be established in Malta.

Nov. 29.—As Messrs. Fisk and King are going back to mount Sinai and Jerusalem, I hesitated not to determine to go back with them myself. God be praised that thou hast finally heard my prayers, and hast given me two fellow-labourers, two Gentile fellow-labourers, with whom I may go back to Jerusalem, to speak once more of the Saviour's mercy, of the Saviour's love towards poor Israel! Oh, Lord, I have not deserved it, surely not; that thou shouldst pour abroad in my heart thy love, and load me with thy mercy. I hope, still I hope to see the day, the glorious day, when Israel finally shall worship, serve, and adore thee all the days of their life. Surely it is not ascertained by facts, nor does it agree with the history of thy redeeming love, that Israel shall never be saved. It is true, indeed, that people is a singular people. No people has received so many demonstrations of thy kindness as that people—and notwithstanding all, we meet scarcely among us in any other nation so many instances of backsliding committed, as by that people.

But it is, on the other hand, likewise true, that they have often turned unto thee, when even the saints, the elect of God, have despaired, yea, utterly despaired of their recovery! "Ye cannot serve the Lord," are the words of Joshua, the servant of Moses, upon whom Moses had laid his hands: but Israel served the Lord all the days of Joshua. "I remained alone," did Elijah exclaim: but 7000 of Israel were on the Lord's side, who had not bowed their knees before Baal! And from the time of their captivity in Babylon, they have no longer fallen into idolatry, so that the reason of their present captivity, which has continued for eighteen hundred years, is now more clearly seen: they are in captivity because they have crucified the Lord of glory! But now, Lord, a very remarkable time is come; many now go out, to see whether Israel may be saved—shall their endeavours, O Lord, be in vain? Shall the preachers of this day also, be obliged to turn unto the Gentiles? I trust, O Lord! it may not be so: but rather that Israel will humbly and penitently come unto thee. And thou, O Lord, thou knowest the weakness, in which I labour in thy vineyard—wilt thou not finally have mercy upon my own soul, and bring it savingly unto thyself?

Nov. 30.—Dear Fisk brought some other clothes for myself and my two boys, that I may the sooner get pratique. I wrote a letter to Jew Pariente upon the truth of Christ.

Dec. 1.—I read the 5th chapter of St. Matthew, and prayed in Italian with the servant who guards me during the quarantine. I read for myself Psalm xix. and the following verses spake to my heart, "Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression;" but—"Let the words of my mouth, *and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer.*"

Mr. Fisk has invited me to preach in his church, after my quarantine is over, in the Italian language. I intend to cite the text in the Latin tongue, according to the translation of the Vulgate, and translate in Italian, according to the translation of Archbishop Martini.

Prayer.—Lord, I feel, and am fully convinced in my mind, that I am not yet with thee as I ought to be. If it be thy will, send me back to Jerusalem with the two good Gentile preachers, who are zealous preachers of thy Gospel. Ought I not to be ashamed for myself, to observe so much love in two Gentiles towards my brethren, when I so often am lukewarm! O Lord, send me out with them, and keep us all three under thy holy protection, and give us thy Holy Spirit, and an abundance of the river of that love, which thou hast displayed towards sinners on the cross! There thou didst plead the sinner's cause—let us likewise plead the sinner's cause; and let us not only preach the Gospel to Jews, but likewise to the children, the descendants of Ishmael. Lord, let us shew by our life and example, that we are thy children, sent forth to seek the lost sheep wherever thou dost lead us.

Lord, I remember when I went to Saida, I saw a Turk on the road, who knelt down, his face turned—alas! towards Mecca; he had stopped with his horse, and descended, and he prayed near the shore of the sea, and exclaimed, "In the name of the merciful and compassionate God!" It was an imposing sight indeed. Grant, O Lord, that Ishmael may begin "to live before thee!" The descendants of Ishmael say well, that the Jews have devised a stratagem against thee, and that they have not believed in thy name: but it is on the other hand, a grievous falsehood in the descendants of Ishmael, to deny that the Jews slew thee, and to say that they only slew one in thy likeness. Verily they have slain thee, O Lord Jesus Christ, and thy blood will finally expiate their sins. But speak thou likewise to the souls of Mahomedans—of the descendants of Ishmael, and say, "Let there be light," so

that they may no longer turn their faces towards Mecca, but towards thy heavenly Jerusalem—*towards* Calvary—towards the cross, the banner of Salvation. And again, O Lord, I beseech thee, let not thy cause be disgraced, nor let thy cause be blasphemed, by any backsliding of thy servant. O Lord, I am not sent out by that Society at London, which thou hast formed for the conversion of my brethren, although I am sure that Society does not less take interest in my mission, than if I were sent out by them; and I am sure that their prayers follow me wherever I go. O Lord, assist me; be my guide, that I may no longer be so weak as I have been; but let me be mighty in thy strength. O, if I should fall, it would be a shame before God—a shame before men! What shall I say more, my heart is full, and my soul feareth the words of St. John's Revelation, (ii. 2.), "And thou hast tried them which say they are apostles, and are not, and hast found them liars." Lord, let not this be my case. How awful would it be, if this were the case with me! But in thy mercy I trust, that thou wilt perfect the work thou hast begun in me; let me not leave my first love, or cease proclaiming thy holy name.

Dec. 2.—I read the Missionary Herald of the American missions; I was not able to go on with the perusal of it, a sweat of anguish overpowered me at the thought that I have surely preached thy Gospel so weakly, O Lord! When will the time approach, O Lord, that my heart shall wholly and entirely belong unto thee, and only unto thee—when shall that time approach, that I shall be entirely free from all earthly thoughts—when shall that time, that blessed time approach, that my heart, my mind, and my senses, shall be entirely absorbed by the one thing needful—when shall that time approach that I shall be no longer troubled when one tries to distress my mind! O that thou mayest bow the heavens and come down, and touch my heart! Jesus, my Saviour! Jesus, my Saviour! Jesus, my Saviour! Thou knowest my heart!

thou knowest the description of my mind—of my soul. Thou dost, therefore, not want to be told of me by human testimony.—Thou knowest what is in me—there is such a barrenness in me, O Lord—there is such a barrenness in me, O Lord—there is such a barrenness in me, O Lord—and notwithstanding all that barrenness, there is so much self-conceit and pride, that I have reason to abhor myself. For this I could weep all the day through, and all the night through; both for the faults I have committed from my youth, and for those I now commit daily; but thou, O antitypical Joseph; thou, Jesus Christ, my Lord and my God! thou art the same Lord who wast with Noah and his whole house, when all the fountains of the great deep brake up; and thou didst bear up the ark, and thou didst preserve Noah and his house. And thou, Jesus Christ, art the same who heardest the voice of Hagar and her lad in the wilderness; and thou didst open her eyes, and she saw a well of water. O Lord, thou seest thy servant's soul here in the wilderness, and thirsty; open my eyes, that I may see clearer and clearer that well, which springeth up to everlasting life! Lord Jesus Christ! I have seen the awful instance, when one of thy servants fell; there was a mourning in thy whole church—all thy members mourned—it was like an electrical stroke which penetrates even those in distant countries, distant from that country where that brother fell—perhaps, they had just been praying for that brother, when the sad news arrived—that brother is fallen—no indignation taketh hold of the heart, no anger, but a deep sorrow—a grief.

Lord God, Jesus Christ! I am now writing on my knees, while all are sleeping around me! forgive, O Lord, for thy blood's sake, my past iniquities—cast them into the depths of the sea—and enable me to celebrate on the shore, thy glory, power, and honour! Amen.

Dec. 3.—Messrs. Fisk, King, Temple, and Dr. Naudi, called on me. I spoke to them of the disposition of many

Jews at Jerusalem to hear the tidings of salvation. I feel myself so strictly united with those dear, dear brethren in the Lord, that I am not able to express it! After them, Mr. Seiber, the Austrian consul of Malta, called on me.

O Lord! when I consider the state of thy people, the disposition of their mind, I cannot but worship and adore thy mercy, and goodness, and loving kindness; how often did they make promises to Moses! But there was a time when they served thee faithfully; they served the Lord all the days of Joshua, although thy servant Joshua himself maintained that they could not serve the Lord. And so is now the case with thy people. Many of them profess their faith in their Saviour, but we see, alas! many backslidings; and thus even Gentiles of piety think, like thy servant Joshua, that "they cannot serve the Lord." But I trust and hope, by thine infinite grace, that the time will come when thy people shall finally be the redeemed of the Lord, and the whole world shall serve thee.

Dec. 4.—Lord, I have already sinned much, when will the time of redemption come? when shall my heart be sanctified by thy grace? I am exceedingly cast down, and I scarcely dare look up, it seems to me as if my Saviour had disappeared, "a little while and ye shall not see me, and again a little while, and ye shall see me."—Let me see thee, O Lord! Amen.

Dec. 5.—The Rev. Mr. Jowett called on me, and in the Lazaretto conversed with me on the subject of missionaries, and the state of the Jews at Jerusalem and Palestine. I requested him to draw the attention of the English inhabitants of Malta to the establishment of an Auxiliary to the London Society for promoting Christianity among the Jews.

Dec. 6.—Lord, if it be thy holy will to make me an instrument in thy hand to proclaim peace, to proclaim glory to thee, O Most High, and good will toward men, then give me thy grace, O Lord, that I myself may feel that

peace, and the glory of thy Gospel in my own soul; and give me that good will towards men, towards every man, towards men, even towards men, who have no good will towards me—for I know that as thou didst not come to the righteous, but to call sinners to repentance, thus I must do, thus I must do, thus I must act—give me thy grace, O Lord, that I may be enabled to sit down with publicans and sinners, to bring them to the saving doctrine of thy Gospel—and if it be thy will, O Lord, hear me, I beseech thee, and let me not give any offence to any one.—Hallelujah! Praised be thy name! Hallelujah!

Paul was called to be an apostle of Jesus Christ, through the will of God!—O Lord, I pretend to be a Missionary of thy word—am I this through the will of God? if I am through thy will, then, O Lord, purge me with hyssop, that I may be clean, purge me with thy precious blood, that I may go back unto the church of God which is at Jerusalem, unto thy church in the wilderness, that I may preach by my words, life, and conversion, to the saints, that they may be sanctified in Christ Jesus! Confirm in me, O Father, by thy Holy Spirit, the testimony of thy Son, Jesus Christ! so that I may come behind in no gift, waiting for the coming of our Lord Jesus Christ! that I may be blameless in the day of our Lord Jesus Christ! that I may be called unto the fellowship of thy Son, our Lord Jesus Christ! that I may be perfectly joined together with thy saints in the same mind, and in the same judgment—let me not be in contention with any! for thou, O Lord Christ, art not divided! O rend the heavens and come down, with thy fire divine, and direct and incline me, according to thy will, that the cross of Christ may not be made of none effect, by my deficiency! Let thy cross, O Lord, be first of all made to me, by experience in my own soul—the power of God! Let me not be a disputer of this world! Save me, O Lord, by thy preaching! I have heard that many prayers are offered up for me in England; let those prayers, O Lord, not remain unan-

swered! Let the time of my quarantine at Malta, be the time of bringing me savingly to a more experimental knowledge of thy cross! O Lord, I am empty and void! speak to my soul and say: "Let there be light;" and thou, Christ Jesus, be unto me, wisdom, and righteousness, and sanctification, and redemption, that I may glory in the Lord!

Dec. 7.—Jehovah-Jireh! withhold not thine only Son from me! and withhold not thy only Son from thy people! let thy holy Gospel be seen in the mount of the Lord!

Jehovah-Jireh! give to me thy powerful grace, that I also may withhold nothing from thee!

Jehovah-Jireh! behold the fire of my passions, the fire of the corruption of my heart—behold my lukewarmness in thy service—where is the Lamb—where is thy only begotten Son?—Jehovah-Jireh!

Jehovah-Jireh! speak to my soul and say, "Here am I, my son!"

Jehovah-Jireh! with my soul have I desired thee in the night; yea, with my spirit will I seek thee early; let favour be showed to me, by hastening to turn my soul truly unto thee! Jehovah-Jireh!

Jehovah-Jireh! let that day soon be seen, when the song shall be sung in the land of Judah: "We have a strong city; Salvation will God appoint for walls and bulwarks: and ordain peace for thy people, and work all their works in them!" Jehovah-Jireh!

I received to-day a letter from Mr. Bayford, which brought the sorrowful account of the death of the Rev. John Owen. Again a servant of the Lord is gone to his rest!!!

My two Greek boys learn by heart portions of the Greek Gospel. It gives me unspeakable joy that the Lord has made me the father of two Gentile boys.

Dec. 8.—When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, then I cannot for one moment doubt that thou art mighty to be the helper of the fatherless, that thou art

mighty to prepare my heart, and the heart of thy people at Jerusalem, for receiving thy holy Gospel! O Lord, be thou my counsellor, for how shall I take counsel in my own soul,—having sorrow in my heart daily? Consider and hear me, O Lord, my God; enlighten mine eyes, lest I sleep the sleep of death! Lord, thy people are gone aside, thy people are all gone aside, we are all gone aside; and they do not call upon the Lord Jesus Christ. O Lord, I am now bidden to the wedding—*draw me*, that I may come unto the marriage of the Lamb—let me not make light of it, and let me not go my own way—let me not go to my merchandise—and, O Lord, make me one of those servants, who go into the highways, that I may gather together the lost sheep of Israel, both bad and good, to the wedding of the Lamb! O Lord, let thy people cease to fill up the measure of their fathers, in order that they may escape the damnation of hell! And gather these poor Israelites under thy wing! Blessed be thou that comest in the name of the Lord! Lord, I hear nothing around me, since my arrival in this island, but sighs and prayers for Israel's salvation—and yet my heart is cold and indifferent!

Dec. 9.—"Watch ye, therefore, for ye know not what hour your Lord will come!" This, O Saviour, thou dost say to every one, but especially to those, who go about to proclaim thy name in the congregations of Israel, and how often do I begin to sleep—how often did I go about without preparing the lamps! O Lord, O Saviour, out of the depth I call unto thee, appoint not my portion with the hypocrites—neither appoint my portion with those, who by their irregular conduct give just reason to others to believe that they are hypocrites?

I have written to several persons here about establishing an auxiliary to the London Jews' Society.

Dec. 16.—I got pratique, and took my abode in the house of Dr. Naudi. I called on the Rev. W. Jowett, and was very kindly received by him and Mrs. Jowett.

In the evening I heard a sermon of Mr. King, the missionary—he had for me a letter of introduction from —— Wilder, Esq.

Wednesday, Dec. 19.—I preached a sermon in the chapel of Mr. Temple, in which I gave a short account of my proceedings in the Levant, and of the earthquake.

Thursday, Dec. 20.—The Rev. W. Jowett invited the Rev. Messrs. Temple, Fisk, King, Deinenger and myself to discuss several questions relative to the Jews. I had to propose many objections, which I wanted to have answered by the Christian brethren, that I might be better prepared for the Jews in the Levant. After this we dined together. I went to-day on board His Majesty ship of war Martin, and sold seven English Bibles, and seven English New Testaments.

The following letter dated Valetta, 2d January, 1823, was addressed by Mr. Wolff to the Committee of the London Society for promoting Christianity amongst the Jews.

You will excuse me that I did not long ago perform my duty, by expressing to you the gratitude I still, and hope ever to feel, towards every one of you, for the kind protection you afforded to me when at Cambridge, and for the orders you sent to Aleppo, to furnish me with Hebrew New Testaments. You may be assured I cannot without tears remember the kind affection you exhibited towards me.—Gentlemen, you have to undergo many trials in your labours for the benefit of my brethren—for their eternal welfare—but notwithstanding all this—it is the Lord's command to speak comfortably unto the children of Sion: and I trust and hope by the Lord's infinite mercy that Israel will finally be constrained to know him—and will hear the voices of their prophets, which are read every Sabbath-day, and that they will begin to fulfil them in believing in him—who is God above all, blessed for ever.

I know that you have received the accounts I sent to

my kind patrons, Henry Drummond, Esq, and John Bayford, Esq. You will have perceived by them, that even the Jews at Jerusalem were ready to listen to what I had to say, and they told me what their expectations and hopes are:—and as I am now returning to Egypt and Jerusalem, in company with the dear brethren from America, the Rev. Messrs. Fisk and King, we shall see more clearly the result which the reading of the Gospel, and my conversing with these poor sheep of Israel, has produced by God's grace.

On my arrival at Malta, I perceived by the letter of Henry Drummond, Esq. directed to Dr. Naudi, that the Committee of the London Society for promoting Christianity among the Jews, wishes that an Auxiliary Society at Malta might be established. On account of my short stay here, I have not been able to form such a Society, but I have desired my American friends to make a collection in their Chapel, and Mr. King has preached a sermon, and after this, a collection was made of fourteen dollars: and I received the day before, from Mr. Kerby, who is an annual subscriber, two dollars and a half, and D. Grant, Esq. gave to me two dollars as a donation, which I gave to Mr. Jowett; and I wrote a subscription paper, which immediately was signed by the Rev. Mr. Temple from America, who is a stationary missionary at Malta, and by Mr. Kerby. The latter is so kind as to procure the other subscribers. Both Mr. Kerby and Mr. Everard are annual subscribers to the Society, and they desire with great eagerness to read the publications of the London Society for promoting Christianity among the Jews. Would you, Gentlemen, be so kind to send those publications to our common friend, Dr. Cleardo Naudi?

You will allow me to observe, that Dr. Cleardo Naudi would be a very valuable correspondent to the London Society for promoting Christianity amongst my brethren. He is a truly pious gentlemen, and zealous for the Divine glory, and highly respectable. He could draw the atten-

tion of Maltese Catholics to the glorious cause you have at heart, and he is really the father of Missionaries; and I know of him several facts which afford great evidence of his true piety. He is a friend to all and with all, who love the name of Jesus Christ in sincerity and uprightness; and he himself told me, that he should be most happy to promote the cause of your Society as much as the Lord shall enable him. He has furnished me with a considerable quantity of Hebrew New Testaments. If you take in consideration the poverty of the Jews in the Levant, you will not be displeased at my having given them gratis. I sold seven at Aleppo for fifteen piastres—those poor creatures, however, were interrupted in reading the word of life by the terrible earthquake! which made a ruinous heap of Aleppo and Antioch, and Jisas Akhogl and Scanderoon, and of all the villages twenty leagues around Aleppo. The whole Pashalic of Aleppo is gone, and men had no time to repent: and infidelity was no longer permitted to blaspheme, nor to utter a malicious smile—nor to call the saints of the Lord, enthusiasts. Surely, you would have been delighted, even as I was, if you had seen the New Testament published by your Society, read by Jews upon the highest tops of mount Lebanon; and if you had seen at Jerusalem, Jews, seventy years of age, reading the New Testament; and verily, several of them declared, that the power of God גבורת יהוה is contained in the writings of St. Paul; and although I did not always think it worth while to answer the whimsical objections of Rabbi Mendel, he nevertheless acknowledges that another spirit must be in the Gospel, than in the Christians of the East.

I hope that the Lord will finally hear my prayers, so that I shall one day meet upon Calvary one of your Committee—the Rev. Lewis Way.

Malta is a very centrical place for the Levant, and if you favour Dr. Naudi with your confidence, I hope you will be blessed by God's grace, in your labours for my

brethren in the Levant. I hope to be at Jerusalem next Easter-day, if the Lord pleaseth, together with brother Fisk and King.

You will have heard that I took with me from Cyprus two Greek boys: the father of the little one was beheaded, the father of the other saved his life by turning Turk. The younger is eleven years of age, the other fifteen years of age. Both of them write, read, and speak the modern Greek, and understand the ancient Greek. I send them to the care of Henry Drummond, Esq. that they may one day or other be sent out as missionaries to their nation.

I should be very much obliged to you indeed, if you could send to me Hebrew tracts, but not in Jewish German characters, which the Jews in Palestine are not able to read; but rather in *biblical* characters; as for instance, Mr. Bayford's tracts, and it might be as well if the tract דברי נצחון would be printed in large Hebrew characters. I am this time taking with me the printing press of Henry Drummond, Esq. I should be very much obliged to you, if you would favour me with Hebrew types, for I might print Hebrew tracts at Jerusalem. It might be well if you would send me those Hebrew types with which Rabbi Solomon Isaac's Commentary (רשי) is printed. I should be very much obliged to you for them indeed. I read to-day the Jewish Expositor, of December, 1822, by which I perceive that Mr. M'Caul is returned to receive holy orders, at which I much rejoice—for it gives me ground of hope that he may come to Jerusalem, with the Rev. Lewis Way.

Since I experienced the earthquake, a curious feeling, from time to time, takes hold of my heart. I often think I hear the earthquake again, and it is so at this moment that I am writing to you. May the Lord preserve us from all evil, and from all trouble.

The editions of the Prophets are very much liked by the Jews at Jerusalem; it might, however, be well if the Society were to reprint them without the Latin character

in the title-page; for they are scrupulous, and desire to have their editions quite exact. The edition of Jablonsky is much liked, and so is the edition of Simon, with large types, but not that with crosses. I am far from wishing to undervalue the other editions; they may be very acceptable among the Jews at Berlin and Frankfort, but certainly they are not so among those of Jerusalem, Safet, and Tiberias.

On our return to Egypt, I shall visit again, together with the two American brethren, the mount Sinai, and then we shall go from Suez to the Jordan, and from thence to Jerusalem. I send my two printing presses from Cairo to Damiat, and from thence to Jaffa and Jerusalem.

I preached again last night, (1st of Jan. 1823,) in the chapel of Mr. Temple, on the pardoning grace proclaimed by our Saviour Jesus Christ. It is a great comfort to a ransomed sinner as I am, to speak often upon the mercy of God. It is now just midnight. That the blessing of our Saviour may rest upon you, and that his Holy Spirit may bless your labours, by calling to Israel, "Hear ye him!" This, Gentlemen, is my most earnest prayer.

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